

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

The best remittance from foreign countries is American bills, if they can be obtained; the second is gold, inclosed in letters. Our friends abroad can have this paper as regular as those around us, by giving full address and prompt remittances, and we respectfully solicit their patronage. Small sums may be remitted in postage stamps.

SERMONS

BY
REVEREND HENRY WARD BEECHER,
AND
EDWIN H. CHAPIN, D. D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

For Dr. Chapin's Sermon, delivered last Sunday morning, see pages 124 and 125.

Spirit and Clairvoyant Mediums in New York.

Mrs. E. J. FRENCH, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-Medicated baths given.

Dr. HUSSEY, Healing Medium, has just removed from the West, and will remain permanently in this city. His rooms are at 155 Green-street.

Alexander N. REDMAN, Test Medium, 170 Bleeker-street.

Mrs. BRADLEY, Healing Medium, 109 Greene-street.

Miss KATY FOX, Rapping Medium.

Mrs. BECK, 351 Sixth Avenue, three doors below Twenty-second street, Trance, Speaking, Rapping, Tipping and Personating Medium.

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Dr. JOHN SCOTT, Healing Medium, No. 36 Bond-street, may be seen at all hours of the day and evening.

Mrs. E. J. MATZKE, Trance, Speaking, Writing and Personating Medium, may be seen at 167 9th Avenue. Circles Wednesday evenings, and will attend private circles when desired.

Where the "Telegraph" may be had.

Our friends in the lower part of the city, who purchase weekly single copies of the TELEGRAPH, and who may find it inconvenient to call at our office, can purchase the paper of Dexter & Co., 113 Nassau-street; Ross & Tousey, 121 Nassau-street; or Hendrickson, Blake & Long, 23 Ann-street; and at Munson's, No. 5 Great Jones-street.

THE PROTESTANT RELIGION: ITS POWER OVER THE ROMAN CHURCH.

A DISCOURSE BY MRS. CORA L. V. HATCH, DELIVERED IN DOD-WORTH'S HALL, SUNDAY MORNING, JULY 3, 1849.

We shall have the pleasure, on this occasion, of telling you something of yourselves; if we are severe, pardon us; it is meant in kindness. The four last Sabbath mornings have been spent in referring analytically, not historically, to the history of past religions, and endeavoring, if possible, to bring to your comprehension a consciousness of religion in the past, not as regarded its political and revolutionary workings, but strictly as applying to the soul the minds of those who accepted it. We have taken you as nearly as possible, in such brief discourses, through the various departments of religion in the past, and compared them with the present in their application, down to the period of the Romish Church and its present condition. We do not design to-day to give a history of religion in its ecclesiastical and political departments; these are familiar to every reader of modern history, even to every man of your own country; the Christian stars of the past that shine in the galaxy of martyrs and saints are all known to you, and are as household words. Calvin and Luther, the great institutors of the present forms of the Protestant religion, are as familiar to you as your own names, and stand high in the great constellation of stars in religion.

What we have to treat of is the Christian religion itself, as applied and taught—is the Protestant religion, not in any particular form, creed, or sect, but in its absolute intrinsic merits; the meaning of the Christian religion.

We told you last Sunday morning of the origin of the Christian Bible, especially of the New Testament, of the various compilations, interpolations, interpretations through which it passed to reach its present condition; we still have to tell you, that in the forms of the Protestant religion it is susceptible of almost any interpretation, and that the standard of the present Christianity is not the Bible, but humanity; that the Bible was just what it now is in the days of the Romish Church and in its greatest prosperity; that the New Testament was just what it now is when the Pope reigned, and when the thunders of the Vatican poured forth their tones, and the terrors of the Inquisition were felt.

What, then, constitutes the change? Political revolution, men say. By no means; for though political revolutions have given rise to the present condition of republicanism and freedom which you enjoy, the religion of your nation is absolutely the outgrowth of humanity; and each and every distinct department of religion is the outgrowth of every distinct quality of mind. Its present high standard of administration—its present adaptation to social wants and requirements—its present subserviency to the high purpose of national government—all was attributed to the consecutiveness of comprehension of the mind itself. It is strictly an intellectual application—strictly something which blends religion with administration without making it tyrannical. It is something which makes of the soul a thing of every-day life; of religion something to be worn every day like a garment; and of the Bible, a text-book of life, by which every man must control and guide his actions. This is the standard of your present national government and religion. The standard of your government is professedly republican; its high conception is justice and liberty to all; and the funda-

mental elements of its constitution are universal equity and freedom. Its religion is freedom in worship—not to worship alone the Christian religion, but freedom in worship; to worship according to the dictates of one's own conscience is one of the fundamental principles in your Constitution.

What follows? That every man, whether accustomed or not to despotic control, selects his religion of the highest standard of which his mind can conceive. The prevalent religion in America is the Christian Protestant religion. And why? Because it is given to every man not only to control his thoughts and feelings, but also the forms of his personal worship; he can think, speak, or act his religion, or he can get some one to think it for him—some one to do it for him—some one to perform it for him. He has unlimited freedom as regards religious thoughts; he can apply religion to his life, and can make his life subservient to the strictest requirements of conservative religion, or he can adapt it to the lowest purposes of life. In other words, the condition of nationality is such as regards religious application, that every man and every woman can have a religion, a church, a sanctuary, a priest, a shrine, a temple, in their own souls. This is right; and we will tell you why it is right. So long as no one interferes with other religions, or with the strict requirements of governmental justice—so long as no one's religion interferes with the absolute necessities of social organization—so long as no religion in its requirements and conditions trespasses upon the requirements and conditions of another religion—men are free and at liberty to worship as they choose. But when it does, then it is no longer just, it is no longer religion.

What are the fundamental principles of the Protestant religion as applied practically to life? By this we do not mean the tenets of the Protestant faith; we do not mean whether God is one or triune; we do not mean whether there is an eternal fire of perdition into which men are to be burned; we do not mean whether there is a literal heaven or a literal hell; but how does the present form of religion affect this practical department of life? We will tell you how.

First. The conservative portion of the Protestants have for their faith a belief in salvation and immortality through Jesus Christ, the Redeemer; a vicarious atonement for the sins of Adam and Eve, and consequently the sins of the whole human family, through the crucifixion, and the performance of religious duties, in accordance with these fundamental principles as applied to every-day life. Let us ask for a moment, How does it affect the moral application of the religion which has for its fundamental principle—first, the love of an infinite, all-wise, omnipotent Father; and secondly, sin, as consequent upon the "fall," or violation, of Adam and Eve; and thirdly, the only-begotten son of the Father sent to humanity by him, to save them from their sins by a surrender upon the cross—the vicarious atonement which takes from man the responsibility of his own actions and places it upon the shoulders of an innocent person; so that no matter what a man may do, or may have been, or may be, if at last he acknowledges or professes to believe in the vicarious atonement and perfectness of Jesus Christ of Nazareth, his divinity and power to save, he will have immortal life.

This is the theology of the present day! Let us see whether the application, morally, is in accordance with it? First. All men, notwithstanding their professions of belief, think that God, whoever and whatever he may be, whatever

his power and wherever his dwelling-place, is infinite, all-wise, omnipotent and full of love. *Secondly.* If Adam and Eve did fall, if sin did come into the world in consequence of that, God the Father would never require to avenge his own wrath by a sacrifice which could only be made by himself. *Thirdly.* That even though all the virtue exists in the supposed vicarious atonement which theology claims for it, every man is still responsible for his own actions, every man must still work out his own salvation; though he may belong to a church, though he may be a most respectable citizen and a good member of society, he is not a Christian unless he applies to his every-day life the fundamental elements of the Christian religion, and seeks through absolute repentance and reformation to save himself from the consequences of his previous action. Notwithstanding all the professions of belief in the vicarious atonement—notwithstanding the great power which is given to that—notwithstanding it is one of the Divine offices in the great economy of salvation—every man when applying the Christian religion to himself makes it, not the atonement of Christ—not Christ suffering for him—not Christ bleeding on the Cross; but ever following out the example of Jesus.

There is no such thing as a conception of salvation through another; there is no such thing as a belief in immortality through another, of one man suffering for the sins of another and thereby erasing that sin. There is no such thing; and you all know your government is not founded on that principle, and the justice of its foundation will prove that we are correct. Therefore, the true principle of Christianity is this: every man must work out his own salvation! Not as the Egyptians did, bowing down before wood and stone, and making idols of creeping things; not as the Medes and Persians did; nor yet as the Romish Church does; but as the Christian Church, in which every man is responsible to God and his own conscience for everything which he does.

Why, if you believed in the vicarious atonement which you profess to do, there would be no necessity of trying to become better, no necessity of joining the church. There would be no necessity for conforming to all the requirements of social and civil life; it would all work out its own salvation. But every man feels the necessity not only of trying to become better, but himself doing all the good he can to the greatest number of people that he can.

We do not design this as individual flattery; we are simply speaking of the necessary result of the conditions by which you are surrounded. To this there are a great many exceptions, and those exceptions sometimes seem to form the rule, especially in the social affairs of your own country. But aside from that, when we compare the general result of your religion, which is not fixed and positive, which has for its standard no governmental law, which is not enforced, but which is positively the result of a person's own conception of right—then we see how vastly superior the moral standard of your nation is to any other nation.

It has been customary—and we ourselves have not been without the error—it has been customary for Americans to denounce their own country, their own people, and their own society. For, in order to produce a sensation among the masses, we denounce the corruption of this or that social institution; we denounce the corruption of this or that political institution—of this or that administration—of this or that minister—of this or that rule of society. That is all wrong. Your government is the best government in the world—your administration the best administration—your social standard the best standard—your moral standard the highest standard—your social faults the fewest, and your virtues the greatest virtues. This is true! If you will think of it impartially, without judging the nation by a few men who, through desire of aggrandizement, seek for office and thence prostitute the highest things to the lowest ends; if you will except these few, who are mere excrescences on the surface of your national government, you will find that you have the highest, the truest, and the most perfect standard in every department of life that the world has ever known. It is so from necessity, so from governmental and political progression, and so from the development of the moral condition with which you are surrounded.

You have not only the benefits of past education and experience, but you have centered in your nation all the virtues of every other nation. For when a people becomes tired of its own government—when a man will forsake his own country and flee to yours for protection, you may rest assured—unless he is a criminal escaped from justice—that he conceives your national standard to be higher, and he brings with him from the tyranny from which he has escaped, a higher conception of liberty than ever existed there. He brings into social life a high conception of your true position; he brings, in other words, to your country an additional gem of light to encircle the brow of liberty with.

It is customary for old monarchical nations to speak of and look upon America as yet in its infancy. True it is; and yet its government is the most perfect. Nor England, with all its pride of aristocracy and renown of justice; nor France, with all its boasted ambition, honor and fame; nor Italy, with all its revolutionary and republican experience; nor any monarchical country of Europe, can boast of so perfect a standard.

What has been the history of past republics, especially those that have been under Christian administration? A failure! Your own country is as yet the only exception. What it will be rests for the future to unfold and the eye of prophecy to determine.

We have now briefly glanced at your political administration, or at the moral effect of the Christian religion upon nations; we will now apply it to your social life.

Scarcely a day passes that your secular press, your telegraphs, and your various forms of communicating news, do not convey to this great center of crime and of virtue in the country, a horrid picture of crime. Scarcely a day passes that your newspapers are not filled with long catalogues of violations of either social, moral or political laws. Scarcely a day passes but some defaulter is not discovered—but some traitor, either to his country or to his office—some traitor to his home or family—some traitor to himself—is not recorded in the history of crime. And not only one, but tens, hundreds, and thousands yearly. Your penitentiaries are almost filled with criminals; your jail-houses are over-run; the gallows is frequently called into requisition to execute the law of justice upon those who violate its requirements; and yet, with all this dark picture which mars your social perfectness and the horizon of your administration, yours is still the greatest country. There is the most public and private virtue here. It is a great compliment to other nations and to us to say so; but nevertheless it is true. There are more great men and women here who have a high conception of what goodness and virtue is, and more to practice, than in any other nation, in proportion to the number of people. And yet you say, your whole city is filled with crime and pollution; startling developments every day of degradation, murder and every kind of crime—startling developments of violation of every social and political law—and still your administration is the best. Crimes formerly were committed and found sacred; murder by wholesale in Church and State was pronounced just. Kings and monarchs might put to death in private thousands of their subjects, and it would be sanctioned. The Church, with the terrors of its Inquisition and the power of its dynasty, might murder all who failed to conform with its real or imaginary justice. But now, crime can not occur, a man can not violate the slightest condition of social, moral or political law, without its being brought to light and pronounced upon and condemned. You are more acquainted with crime than they used to be, and can realize more when it exists; there is no secret Inquisition, there is no seat at the head of your nation where murders are committed by wholesale, no war, no pestilence, no famine; the faults of human nature must have some way of escape, and so you realize them more.

But morally, there is no spot on the face of the earth where so high a standard of excellence exists, where every man in the great social fabric feels that he helps to make up the whole, because every man is equal to his brother; where the lowest may become the highest, and where the highest may become the lowest; where every department in life is so interblended that no distinction is made between them; where there is no aristocracy and no lower classes, but where all are alike, all are equal; where all are men and women, and have the same aim and end to accomplish; where all may stand at the head of your governmental administration, or those whose ambition is the highest may be beneath even the lowest. This is why you perceive more the effects of crime. This is why every petty crime, every act which is conceived to be in violation of the moral restrictions of your Christian religion, is looked upon as heinous in the extreme; things which your forefathers would have considered just, would have considered sacred, are searched out now and condemned.

We do not say this to render you egotistical, nor do we say it to flatter and tickle your sensibility; we simply say it as being true, and in justice to yourselves and to the conception in which you are usually held. This is all the result of the true conception of the moral principles embodied in Christianity. For notwithstanding the contentions that are rife in reference to religion, notwithstanding the variety of sects, creeds and administrations, all are unanimous in the great general principle of the Christian religion; all are unanimous in denouncing crime in various forms; all are unanimous in proclaiming each and all heirs to salvation, provided they will follow the direct rule and Christian standard. Even the most conservative orthodox are unanimous in saying that if a man lives a true and upright life, and is professedly an infidel, he is better than a sneaking, hypocritical, false churchman. Everybody says that!

Therefore the standard of morality is not within, but without the so-called Church. The Christian spirit is infused not only among those who do belong, but among those who do not belong to the Church; and the highest standard of Christian application is among those who make of Christianity an every-day subject—a thing to be read, to be thought of, to be talked of in the family, in their business, in the counting-room, in the coffee-house; wherever they may be—the true standard of Christianity must be there; for they are not members of society; for they are not true Christians if they do not feel that they have a true standing in Christian civilization.

Civilization or enlightenment has brought along with it

many virtues and many vices of the past; the virtues all enlarged and brightened, but the vices in a diluted condition. Yet, notwithstanding this, the surface of your social government or your social condition seems to be slimy and dark; there seems to be some floating dark substance upon it, which gives it an appearance as if the whole vast body was contaminated. All that surface, all that slime, proceeds not from beneath, but from the outside—a scum that can be pushed aside, let but a healthful stream of active life flow in. Let the nation be excited upon a topic, and the whole national feeling will be the same. There has never yet arisen a moral question, where the whole nation has been called upon to pronounce judgment, that there has not been a unanimous voice. There never has been a political question that embodied in it some high social good to the nation, in which the nation were not unanimous. There never has been a crime upon which the whole nation has been called to pronounce sentence, where one sentiment has not been expressed. When such a tide as that flows forth, all those moral pestilences which seem to ride upon the surface are cast aside, are washed away, are swept off as insignificant by the great tide of moral feeling that rolls over your country, shedding its brightness, its influence of beauty, its healthful influence over the world.

Like the water of the Nile which, when the tide does not come, when the rain does not enlarge it, seems to be of no use; all the country is desolate and in famine. But at last it rises, the rain descends, and its waters sweep over the whole surface, enriching the soil and depositing there all healthful properties. Then the verdure springs up, the leaves grow and the flowers bloom. So it is with the national tide; its deep river flowing through your country overflows the surface till all the adjoining shores are wrapped in its flood. When the spring rains descend, when the soil requires enriching—when a new impulse is wanting to the social or national administration—then this current swells, the deep river grows broader and deeper still, and its waters cover the whole surface of the country; it is rich, clear and perfect.

Remember this: your people are not always active in their social and moral sensibilities. Business absorbs their life; the ordinary routine of every-day life is that of business—making money and spending money; commerce is the great wheel in the mechanism of your social condition. But when the moral powers are called into activity, when there is required any great social movement, any great conception of what goodness and virtue are, then the feeling of the nation springs up, and it is a greater, more perfect and deeper moral tide than that of every other nation put together. There is more power in the spirit of American morality, there is more moral courage in your national government when it is called forth upon any question of moral worth, than in every other country in the world. The morality of other nations is represented by one man, or body of men, but every man here is a ruler; every man represents the moral standard of the people; every man is called upon to judge of what is right and what is wrong; every man must pronounce upon the faults of his neighbor; every man is injured by the commission of any crime; every man loses by a thief, and not merely the man who realizes the loss by the theft, and all society is stolen from when anybody's premises are trespassed upon and robberies committed; every man who is murdered is everybody's friend, and every home that is violated is everybody's home.

Thus we have presented to you the moral and social condition of your administration. We will now speak exclusively of individual religions, and this side of the picture is not so bright as the one we have presented. We have spoken of the general national feeling, of the great tide of moral and social virtues, of the true and high standard of your government, and of your public application of moral principles. We now come to private life, and are speaking to you, each and every one.

The condition of your moral and public life is such, that every man must be a hypocrite to some extent. We will show you how. He must be respectable, and to be respectable he must belong to a Christian Church. The Episcopal Protestant Church is considered the most respectable by the aristocracy of your republican country, and therefore every man who wants to be the most respectable, and to be considered as among the aristocracy, must belong to the Episcopal Church, and must embody all its forms and ceremonies which is very easy to do, for it requires no active principle of true morality, but simply a conformance with all the ceremonies, which is but a little improvement upon the Romish Church. He must profess to believe in such and such doctrines, whether he believes in them or not. He must pay the minister to do his thinking for him; then he is all right, and may cheat, lie and steal if he will only do it genteelly and respectably. He may be a broker or merchant, and may occupy any position in public life he chooses; he may be a traitor, knave and villain, he may be immoral, if he will only do it genteelly. That is all that is required!

We do not mean that all are thus; we do not mean that this represents the great mass of the people; but we do mean to say that out of the great number that belong to the Church, and the great mass of respectability which it embodies, there is a great deal of private corruption! We do mean to say that you, and you, and you, and anybody who belongs to thi

Church, and profess to be Christians, feel at liberty on any day except on Sunday to commit any kind of depredation provided you won't get caught! And we do also mean to say—aside from the great moral integrity which is characteristic of your nation—of the private individuals in the Church, members who represent and embody the great principles of the Christian religion as regards forms and ceremonies, that on Sunday they don their best garments and their Sunday face, take the Bible in their hands and the prayer-book, go to church and sit in the pew, listen to the minister while he speaks or reads from the inspired teachings of the life of Jesus and of his condemnation of crime, and his contempt of those who sin willfully; and then on Monday they cheat their neighbor, rob the widow and the fatherless, and commit crime wherever they can, and not be detected by the government.

We do mean to say that even while his minister is praying for him, blessing God for prospering our Church, and asking him especially to bless our people and our congregation, this man's thoughts are not there, not with Jesus of Nazareth the meek and lowly one, not with the charity which Paul inforced, not with the denunciation of crime and wickedness taught, but thinking how he can consummate a good bargain on the morrow!

What, then, follows? Why, every day these crimes, which are publicly heralded from one end of the country to the other, occur; every day some man who is not what he professes to be, is discovered; every day some hypocrite is unmasked, who were none the less hypocrites before they were detected, and none the less criminals before than now when they have been found out; none the less sinful before, than now when they have been discovered; none the less violators of moral, social and political laws, than now when they have gone one step too far, and their villainies become known!

All this exists among you, and this class of men represent at the present time one great class in your social and moral condition—not the majority, not the masses of the thinking, acting public; but something which like a pestilence hangs upon your moral integrity, and draws the nation down after it. Political demagogues, traitors in commerce, monopolizers of public stocks, all these men are those that we are speaking of—brokers, speculators—all these are preying upon the vitals of your American administration! It is these who cause the great commercial crises; it is these who get up revivals of religion, to make men pray for the things they have robbed them of; it is these who join the Church, to attract people to themselves, that they may better rob them of prosperity and wealth!

You have never known a great commercial crisis that was not followed immediately by a great revival of religion. Why? All these respectable robbers that belong to the Church at once set themselves to work, to impress upon the minds of the people the necessity of calling upon God for the things which they have lost. They get into their hands, by the process of speculation, all the available means and stocks of the country, and then everybody fails. The next source they turn to is religion; they tell the people, "God has sent this upon them, to call their attention more to religion"—while the speculators, stock-merchants and brokers are exulting in the triumph which they have achieved.

It is customary for Christian men to enter into business upon a large amount of credit and very little money, and when they have acquired upon trust all the means they can conveniently get, without being detected, then they fail; and anybody who happens to be the victim of their speculation must suffer. Bankers who take from the widow her little earnings, and from the orphan its moiety of all that it has, and from the poor man the sweat and coinage of his brow and hands; from the merchant—the honest merchant, we mean—the results of his hard mental exertions—these bankers fail, and in their costly houses, in their splendid equipage, in their respectable appearance, in their cushioned pew, in their carpeted aisle, they represent the Christianity of your country! We mean the respectable Christianity—we mean that Christianity which belongs to the surface of society, which builds costly edifices with fingers pointing in silent mockery to Heaven, which pays high salaries, which rides in splendid carriages, which lives in palaces built upon the heart's blood, the tears, the sufferings of the great masses of the poor.

This is not a condition of your administration, it is not a part of your government, it is not a part of the great moral standard of your country, it is not a part of the national virtue; but it is a part of that human nature which belongs in a greater or less degree to every man, which has been handed down to you from the Dark Ages, which makes one man triumph over the downfall of another, which builds up one man's prosperity upon the decay of another's, which has made one nation always succeed to another, and upon the decline of one monarchy tends to enthrone another one; that builds up one crown and one throne, while another one is crumbling to decay. This passion of tyranny and power of usurpation exists in individual minds; it is individual minds, it is individual wrong, individual weakness, and like individual morality, it makes up this condition of society. It is not a necessity of your government, it is not a standard of your morality; it is not a necessity even of ecclesiastical religion; it belongs strictly

and entirely to the sphere of individual speculation, of money-making and of self-aggrandisement.

If you are an honest man—and I hope I see many such a one—if you are a true man, true to yourself, to your professions, to your standard; if you are as perfect as your condition, your claims and your professions will allow, you will realize the truth of what we are saying. If you are a hypocrite, you will say it is not true. If you are a broker, you will say it is severe. If you are a political demagogue, you will say it is false. If you are a sneaking, cowardly knave, who gets wealth by the sorrow and toil and labor of the poor, then you will say it is not correct. If you are a respectable Church member, and are recognized as such, while in secret you embody all the vice that all bad men are capable of doing, then you will denounce it, and say it is not respectable. But if you are an honest man, honest either in vice or virtue, honest either in degradation or goodness, you will pronounce it true.

If a man is a knave, if the conditions of his life have driven him to desperation; if he is a robber, a thief or a murderer, but yet does it openly, we respect him more than the man who, professing to be good, will kill drop by drop, and day by day, the hearts and the lives of those who are in his power. We respect the highway robber who lives by stealing and plunder, more than the respectable broker or merchant who steals from the nation or from society, although he may do it secretly. We respect the murderer who, in the strife of contention, or even from the love of murder, blows a man's brains out for a slight or imaginary insult, more than we do the man who, day after day, kills the heart's blood of the poor widow and orphan, and sends those who are in misery down to an unhappy grave. We respect the man more who is honestly an infidel, an infidel to all the hypocrisy, all the formula, all the sin of respectable churches and respectable society, than we do him who, claiming to follow in the footsteps of Jesus, is still an arrant knave; who, claiming to hope for immortality, has death and darkness within; who, claiming the Star of Bethlehem as his guiding and controlling light, is still traveling downward very rapidly. In other words, we respect integrity, no matter in what direction, more than we do hypocrisy. We respect honesty of purpose, honesty to oneself and to one's profession, no matter if it take the lowest turn, more than we do hypocrisy; or that which professes, and is not; that which claims to be high, and is still low; that which has for its professed standard the highest principles of justice, and for its practice the embodiment of tyranny.

We apply these remarks to individual minds, and not to institutions. Institutions did not make men, but men made institutions. If there are any institutions in your country that are wrong, change them; if they are right, live up to them, protect them, and give them the sanction of your fullest moral influence. If your government is true, approve of it and sustain it; if it is false, it will die of itself. If your religions are true, if their social influence is correct, then sustain and protect them; if they are false, they will prove it by their own decay.

So it is with man's life: there is no necessity of proclaiming him to be good, or virtuous, or religious; there is no necessity of proclaiming upon the housetops that such and such a man is very religious, very good and very pious; it requires only the silent, even pathway of his life, the wake of light that he leaves behind him—though he be unostentatious—to prove the goodness which lies within. The good man is always quiet, always religious, always honorable, in whatever position of life he may live. The bad man is always talking virtue, always prating religion, always claiming goodness, always preaching Christianity, and but very seldom practicing it. We trust that what we have said will not be considered as derogatory to any professed creed or religion. All men must choose their own religion; but we are speaking of things in themselves so palpable, that the impartial mind must realize their truthfulness.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-SIXTH SESSION.

QUESTION: What are the basic principles of Brotherhood?

Dr. HALLOCK said: Before taking up the question, he wished to report what occurred last Sunday evening at Mr. Conklin's Circle, in continuation of his statement at the last Conference, which statement did not appear in the current report for want of room. [Dr. H.'s statement will be found on page 140.]

Dr. ORRIS: These principles are embodied in the Golden Rule, which is a compendium of all prior inspiration with respect to our duties to each other. We ought to realize that we are brothers, but in the large sense, there are few of us who do. So far as the ties of kindred extend, it is in a good degree regarded; the children of the same parents may perhaps distribute their cast coats and other seedy habiliments, with one eye to the needs of the brotherhood and the other on the honor of the family; but, too generally, the feeling "has this extent, no more." The Church conception of the principle is, as a practical fact, lamentably short. To be sure, she is ready to send the Bible wherever its "incendiary doctrines" will not interfere with the production of cotton and tobacco, provided anybody will give her

the money to print it; and her missionaries (when they do not receive an eligible "call" near home,) will teach the catechism *gratis* to the South Sea savages, for the brotherly consideration of having their passage paid and being comfortably supported. This may all be well enough so far as it goes, but it is by no means fulfilling the whole law, or exhausting the principle of brotherhood. Spiritualists are lamentably short in this particular. They may have a more just and comprehensive theory of the principle; but in practice, they are quite as narrow as other men. This the Doctor illustrated by several dismal examples of high professing Spiritualists, who had utterly refused to endorse and renew notes; accompanying said refusals with remarks indicating a sorrowful narrowness of conception with respect to the obligations of brotherhood. This ought not to be so.

Dr. HALLOCK queried whether it be not an offense against the law of brotherhood to *denounce* these brothers? who had refused to affix their autographs to paper which represented the dutiful obligations of other men rather than their own? He feels that it is; and concludes that, if its accredited expounders so far forget themselves as to do despite to the principle in the very midst of an exposition of its sacred requirements, we have the key to unlock the mystery of the universal neglect complained of; that is to say, men do violence to the principle, because they do not understand it. They do not realize it as a principle in nature; they see it only as a precept in the Bible—a matter of about the same consequence as baptism, which may be performed by sprinkling or immersion, complied with this week or the next, or indefinitely postponed according to circumstances.

No man wantonly disregards what he has verified as a principle or natural law. He may trample upon precept, he may play all manner of pranks with doctrines of morality and dogmas of religion; but he is an ascetic in his devotion to "lightning," and never blows himself up with "steam" when he can comfortably avoid it. Only show him what is really a law of nature—let him once comprehend what it will do, and he will reverence it in his understanding and obey it in his life. With our present notions of God and man, the law of brotherhood can not receive universal honor. The very genius of what is popularly denominated "our religion," is a prohibition. "Love to the neighbor" *can not be*, until we find in "the neighbor" somewhat that is lovely. No man can coerce himself into a state of loving. An Apostle may commend that we "love one another," but a perception of genuine worthiness in each other alone will enable us to obey it.

We see that a brother who is "short," can not love the brother who refuses to renew his note, because denunciation is incompatible with a state of love. Denunciation of every sort must come from what Dr. ORRIS calls "another plane," because "love thinketh no ill." And yet, as a religious world, here we are, complacently resolving ourselves to be saints and the remainder of mankind to be sinners; and having conscientiously worked away at the salvation of our own souls, and "by authority of Scripture" piously damned to Hell seven-eighths of the hypothetical brotherhood, we are perpetually urging the sacredness of the law, and as perpetually wondering why we cannot comply with it! Having by solemn act of faith—by creed, by council and by convocation—voted the brother to be a devil, the honest soul is not unfrequently brought into a great quandary with respect to its own "vital piety," by reason of its inability to love him as the precept enjoins. Now, Spiritualism, by revealing to us man in the spiritual manifestation of himself—by taking that instead of Church theology as the criterion of his nature, we find in him that which impels our love; so that, when we once discover what is the reality, love naturally fulfills itself; and, precisely what the law contemplates, universal reconciliation is the blessed result.

Mr. COLES: In practice, we often insist that the neighbor shall love us better than he loves himself. He thinks the precept does not require a fulfillment at the expense of justice. It has no reference to that feeling of sympathy which cannot withhold what another wishes for, simply because it is wished for; it has regard to eternal right in the matter. Neither does he accord with the current denunciation of the reputed rich. A man may have a great deal of silver and gold, and may be very poor in other things. He may be a millionaire in money, and a pauper in charity, benevolence and sympathy. Now, when I go to a rich man for a favor, I want his sympathy; I appeal to his benevolence, and perhaps find that "strong box" empty, and the key lost; I ask for human sympathy, and find the fountain dry. In this, I have asked that man for what he does not possess, and therefore have no right to blame him; my business is rather to try and find the key to that hollow receptacle, unlock it if possible, and make a deposit of my neighborly kindness; and whoever will do this, will not only make a safe investment, but will have a fair prospect of at least seven per cent. on the capital.

Mr. FOWLER: We are told that we can not serve God and Mammon. By the one is understood, loving man, and by the other, money. We read of a New Jerusalem to come down, in which is to dwell righteousness. At present, upon this planet, there is no room for righteousness, only for religion and monopoly. The Golden Rule is not a realization, but a prophecy. No human being can make himself happy by striving, no matter how hard, to be so. We are imperfect in ourselves, by reason that we are not "members one of an-

other." Suppose my right arm were cut off, how could it love or sympathize with the other members, being severed from them? Now, of the great humanity, every man is by nature an honorable, because a *useful*, member. Disturb this natural relation, and happiness is not to be attained, because the perfect fulfillment of the law of happiness is not possible.

Dr. GOULD: The law of human duty is intricate, and its obligations imperative. If any Spiritualist here thinks himself ahead of the ancient teaching upon this topic, he is under a great mistake. Doctor Orton has faithfully cited the law of the case, but collateral statutes go farther, and demand not only a coat, but the cloak also. The duty of a Christian is a hard problem to solve in these days; of old, they were not so tried. They had not the paupers of another continent to provide for. We are in a bad state. A gentleman who took the pains, one day, to note the number of applications for charity, informed him that his visitation of beggars amounted to one for every forty minutes of the time. This is alarming! He thinks, if Jesus had lived in our day, he would have modified his injunction, somewhat. To give away our coats and cloaks to every man who may see fit to demand them in the name of charity, with a pair of pantaloons thrown in by way of premium on his impudence, is out of the question, now that steam communication is established between the two continents. We must either return to non-intercourse, or devise some method of fulfilling the law, which shall respect the inherent sacredness of our coats and purses. His plan is, to strike for a unity of feeling on the *religious plane*. Here is a noble work; and a great, because an indispensable preliminary to this unity of feeling is *unity of faith*, and to secure that, will require the devoted energies of evangelical souls for some time to come.

Mr. INXIS had supposed, from previous homilies, that Doctor Gould was the straightest sort of a Christian; but he seems to have abandoned that ground. He had been led to conclude that the object of the philosopher is, to get nearer and nearer to the principle he had discovered; that is to say, if I can see as a principle that I have no right to that for which another has a greater need, then, the sooner and the more thoroughly I can bring my life to conform to that principle, the better it will be for me. It is this that adds such grandeur to the life of Jesus. In our own seasons of spiritual illumination, we feel that principles are all important, and that fidelity to principle is the one thing needful.

Mr. PARTRIDGE: We shall find the basic-law of brotherhood in nature, where we find every other law; but we find man interfering with it. We are born into the necessity for food and clothing; and if every able-bodied individual performed a just proportion of labor, every one would be supplied. It is a law of nature that we take care of the helpless; but it is a fashion of society to live without work, if possible; so that honest industry is robbed and cheated to pamper a growing class of idlers who can labor, but who find it exceedingly genteel, and vastly more profitable, to pirate upon those who do. This is the grand difficulty, in comparison with which all others are trifling. The man who "shins" and complains of a want of charity, etc., often will not work; he forgets that the law of brotherhood has claims upon him, and demands that he shall walk up to his duty and do it like a man, as well as another. Much of the poverty and resultant misery complained of, comes from the false scheme of living upon the labor of others.

A gentleman desired to know what was the law in nature alluded to by Mr. Partridge?

Dr. HALLOCK said: He would try to answer that question. He thinks every man may find a solution of the entire problem, both as to selfishness and brotherhood in his own garden. If he will but look there with a mind intent upon the lesson, he may learn the *rationale* of what does so perplex the superficial—that is to say, the mere book-learned theologian and moralist. He will see why it is that one individual is a philanthropist and another a miser, together with the natural order and harmony of every shade of dissimilarity between these two extremes.

Infancy, or the first manifestation of life, is, in every case, developed from a germ, and of necessity is always *selfish*. The first work, or duty, if you please, of each germ is to *express itself*. Its conatus is to build the body of a *subsequent*, not a *present*, use; and during the period of construction, it has no voluntary offering to lay on the altar of the public good. Observe the infancy of a plant. It importunes all nature; its leaves are thrown out like prayers. They are its living invocations for aid and support. Its instincts *ask* through every pore. Its work is to *grow*, not to give. But trace its history onward and upward as it writes it in trunk and leaf and bud. Now it can afford to give somewhat. It has become a *form of beauty*, and it makes of *that* its virgin gift—its first offering—its morning sacrifice to God and man! Next, the bud unfolds, and then again it freely gives all that it can spare—to man its perfume, and to the bee its sweetness. Higher still, onward still, in the direction of its ultimate uses, comes its *fruit*; and this it gives to all who need it. Now we begin to comprehend the philosophy of its *selfishness*. It was the instinct of growth. It did but ask of

nature so greedily, that it might give back to her a peculiar manifestation of beauty and a specific use.

And this is the history written by every germ in the universe, whether of angel or of wayside flower. Selfishness is the measure of infancy, generosity the test of maturity. God is the "*all giver*"—the maximum of generosity. When, for example, we see in the spiritual expression of a human growth, a manifestation of purse inflated selfishness, we do but see a tender shoot of, it may be, some fifty or sixty years' growth only, standing upon a *dunghill*, with too little earth and too much ammonia into which to strike its roots, giving promise, for a time, of shade rather than of fruit. We may say of it, that it is making too much wood; but this is only for a time. In other words, we have really seen a *child*; the blunder is in mistaking it for a man. Adjourned. R. T. HALLOCK.

Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. DR. E. H. CHAPIN'S DISCOURSE,

DELIVERED SUNDAY MORNING, JULY 10, 1859.

"Acquaint now thyself with Him, and be at peace."—Jon xxii: 21.

These are the words of Eliphaz, and they are used by him in the course of an unfair argument, but, taken by themselves, we can hardly find so few words that mean so much. For they really set forth the ground of all religious effort, the substance of all spiritual life. The best thing we can do in all this world is to acquaint ourselves with God; the best state which we can attain is that promised peace. Surely, then, the exhortation of the text may profitably occupy the meditations of the hour.

Two things are here presented to our consideration: First, a process; and second, a result. In the first place, consider the process here urged, the process of becoming acquainted with God. "*Acquainted*," that is the emphatic word in this clause of the sentence. Upon very little reflection, it may strike us as a strange, although quite a common-place fact, that men are most ignorant of things most near to them, and most important. Thus "*Know thyself*" is a very ancient injunction; but how slightly is it really heeded and acted upon. How few men really *do* know themselves. How few are acquainted with the economy of their own physical system, even to the extent of accessible knowledge, for here, as everywhere else, we strike upon a core of mystery which no man can penetrate. But how few make any effort to understand the laws of their own health and bodily welfare—this mechanism of beating heart and heaving lungs and complicated brain. They know more of the globe, in its most remote regions, than of this world of the body that sheathes their own consciousness, and holds their own life. They know more of distant rivers, in their source, and course, and termination—more of the vast circulation of the waters, from their obscure head-springs to the mighty deep, and back again through the reservoirs of the clouds, and the channels of the rain, than of this circulation of the blood—this crimson river that flows through the aqueducts of their frame, and washes the very citadel of their life. They are more familiar with the catacombs of Egypt than with these veins and arteries. They are better acquainted with the electric telegraph than with these wondrous telegraphs of nervous forces and sensation over which thought travels ceaselessly, and which receive signals from the planets and the sun. And even more ignorant are they of their own souls—of the internal forces which control their action, and influence their destiny—of the life enshrined within, that shall never perish. And so, too, are they ignorant of Him in whom they live and move and have their being, who is nearer to them than the air they breathe, whose offspring they are, and who besets them behind and before, and lays his hand upon them. There are many who might sit down to-day and read that wonderful psalm of David, that psalm upon the omniscience and omnipresence of God, and it would come to them as a new revelation. The apostle Paul might come to New York, with all its institutional Christianity and ostentatious theism, and preach from the same text that he used in heathen Athens, and find almost as many who would need his exposition of "the unknown God." Indeed, in this connection, I might say that the ignorance in the one department to which I have alluded is intimately connected with ignorance in the other. We are ignorant of ourselves because we are ignorant of God; and we are unacquainted with Him because we do not know ourselves. Begin with anything, and if we know it thoroughly—I mean with the thoroughness of accessible knowledge, it would lead us to acquaint ourselves with Him. Know yourself—know the mysteries and marvels of this physical frame—know the workings and phenomena of this spiritual nature, and it will lead you to understand Him—to apprehend, not to comprehend Him, for that is impossible to a finite nature; but it will lead us to apprehend, to be acquainted with Him, as in our thoughtlessness, our spiritual apathy, our sensual absorption, we are not acquainted with Him.

There is vast meaning, then, in the injunction of the text: "*Acquaint now thyself with Him.*" Men live, and think; they familiarly exercise these privileges of being, and yet remain ignorant of the source of their existence, of the Inspirer of their thoughts. We crave knowledge concerning great and good men—we seek a communion with them, through biography and history, or, if they are still among us, by personal contact. We are not content with any vague notions respecting them, or with merely hearing about them; we desire to know them. And yet many seem content with merely hearing about God. The name of "God" itself is but a word or sound to them. It is the familiar term in a drowsy sermon, or perhaps the hoarse expletive that they throw out in jest or in anger—that divine name with which they knot and flirt their profane speech, in guilty carelessness of the awfulness which they invoke, and the majesty which they desecrate.

"Acquaint" thyself with God, is the point of the exhortation. Look at the word. It implies a more intimate action of our minds and our hearts than mere hearsay knowledge, or traditional conception of God. And how much of what we know or think concerning Him, is of this mere hearsay kind! I say this word "*acquaint*" implies a more intimate action of the mind and the heart than all this. Let every man examine his own consciousness, his own experience in this respect. This injunction, "*acquaint now thyself with Him,*" has it any force, any suggestion for you, my hearers? "*Acquaint myself with God?*" Some one may say, "I have known the name of God from my earliest years. It is most familiar to me; it is blended with all my youthful memories; I learned to speak it from my mother's knee. I may have used it thoughtlessly, recklessly, but that name is so familiar to me that I can never forget it." So he knows God as a word! "Oh! these words, words, words! We pile them up and slant out Heaven; we fill up the deep pit of our ignorance with them, like rubbish and pebbles, and attempt to hide it with empty words. We use words as counters in the terrible game of life, but they are mere words after all. And so you know the name of God merely as a word, signifying little. For so it may be with His sacred name as with any other; we use the word as a word, and nothing more. Does that name convey its real meaning to your mind and heart? "*Our Father*, who art in Heaven," the prayer of our childhood and our manhood. Christ's translation of the word God—"Our Father!" You have used these words often—have you comprehended their meaning? Have you imagined all the majesty, and tenderness, and love, and hope, smelted together in that word, "*Father?*" How much it means! Oh! I have been called to visit sick beds where the enfeebled intellect was struggling with disease, unable to grasp any detailed statement of truth. And I have begged these poor struggling souls, in the mists and shadows of death, to take in, at least, the meaning of that word, if nothing else—"God, our Father"—to endeavor to get, in some way or another, a glimpse of the sacredness and hope it embodies. And so I now ask you, do these words, "*Our Father*," reach your hearts? It is Christ's synonym for "God"; do you apprehend that, and feel the glory and power of the truth concentrated in it? It is not enough to say, I know the name of God, to prove that you are acquainted with Him.

Another may tell me he has known and believed in God as a fact. He may say, "There is no truth I hold more firmly, or that stands more scaled in my conviction, than that fact." Some men seem to be contented with this result. They have considered the matter, and arrived at a demonstration of God. They have found it consistent with reason, after cool deliberation, that there should be a God. Reason, which in its own deep working, in its very motion towards the idea, proves a God. It pieces and puts things together, and comes to the conclusion that there is a God. It admits as a necessary fact that we must have a God—that we can not get harmony, and order, and consistency in the universe without a God. But there is an end to it. With such, God exists merely as a cold demonstration, as an ultimate fact in a syllogism. Do you call this being acquainted with God?

Men know, too, about God as a fact in the universe, a fact in history. They know of him, for instance, as a bright manifestation brooding away back in past ages, over some solemn mountain top, or shining in supernatural splendor over a people's desert march by night. He is to them the God of some remote, creative epoch, when form sprang from chaos and light from darkness. But now he is away off in some part of the wide immensity, we know not where. They are practically like the priests of Baal, whose God was asleep or far away. And men gaze upon the stupendous machinery, which the Maker seems thus to have deserted, with fitful sentiment or with fixed apathy, or handle it with their probes and crucibles as if every fiber of it were not instinct with his presence, and every pulse the motion of his life.

We know Him as a historical fact, as the God of the Bible. It is well to know about him there; to be familiar with that wondrous narrative that is like no other ever written, that flows like a gulf stream through the literature of the world. For take all the books that were ever written, and put the Bible among them, and it is distinct and peculiar in its character. It is well to read and receive the ideas of God with which the Bible is filled, with which it glows and burns—the Bible in which God is manifested to man; it is well to know God as he is practically revealed and made known to us in there; but after all, what is the chief object and efficacy of that statement and presentation of God in the Bible? Is it merely to fill our minds with records for the memory? to imbue us with the knowledge of supernatural events? No; the great object and efficacy of God's Word is by the manifestations of God in the Bible—the manifestation of God in special events—to educate us so that we shall recognize God in all events. To see a peculiar presentation of God in the Bible, I say, is intended to lead us to see and recognize the manifestations of God in all events; not exclusively to confine God to the Bible—to the letter, but through the revelation of the letter, to enable us to receive manifestations of God through the revelation of his Spirit—to make all things revelation, and every fact Divine. That is the real object of the Bible. God was not revealed exclusively in the Bible, nor first in the Bible. If He had not been revealed prior to the Bible, the Bible could not have been made known to us. If we had not had some prior idea of God, the written or printed letters of the word "God" would not have been intelligible to us. A description of God, written by the pens of inspired prophets and psalmists, would have been of no avail. But there is an older revelation of God than that in the Bible, something of which Paul himself speaks when he charges the heathen that God manifests himself to them in the rain and fruitful seasons, and when he tells them, "Because that which may be known of God is manifested in them"; but they failed to see God, they put their own vain imaginations to work, and "Foolish hearts were darkened."

The object of the Bible is to enlighten and to purge these vain imaginings, and to reveal God as he is manifested in our own ordinary life; the object of the New Testament especially, is to supply these, our wants, to make full that which is incomplete. Thus we have in the one the Jewish conception of God, and in the other the fullness of God in the face of our Lord Jesus Christ; and it all presupposes a prior instinctive perception of God, a capacity for the revelation of God in the hearts of men, which in great and true souls has appeared in all ages of the world, which lies at the roots of all religions, and is the substance of all religions. For is there no truth in other religious creeds? Have they all sprang alike from dreams and absurdities? No. Under every great form

other." Suppose my right arm were cut off, how could it love or sympathize with the other members, being severed from them? Now, of the great humanity, every man is by nature an honorable, because a *useful*, member. Disturb this natural relation, and happiness is not to be attained, because the perfect fulfillment of the law of happiness is not possible.

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Infancy, or the first manifestation of life, is, in every case, developed from a germ, and of necessity is always *selfish*. The first work, or duty, if you please, of each germ is to *express itself*. Its conatus is to build the body of a *subsequent*, not a *present*, use; and during the period of construction, it has no voluntary offering to lay on the altar of the public good. Observe the infancy of a plant. It importunes all nature; its leaves are thrown out like prayers. They are its living invocations for aid and support. Its instincts *ask* through every pore. Its work is to *grow*, not to give. But trace its history onward and upward as it writes it in trunk and leaf and bud. Now it can afford to give somewhat. It has become a *form of beauty*, and it makes of that its virgin gift—its first offering—its morning sacrifice to God and man! Next, the bud unfolds, and then again it freely gives all that it can spare—to man its perfume, and to the bee its sweetness. Higher still, onward still, in the direction of its ultimate uses, comes its *fruit*: and this it gives to all who need it. Now we begin to comprehend the philosophy of *its selfishness*. It was the instinct of growth. It did but ask of

nature so greedily, that it might give back to her a peculiar manifestation of beauty and a specific use.

And this is the history written by every germ in the universe, whether of angel or of wayside flower. Selfishness is the measure of infancy, generosity the test of maturity. God is the "*all giver*"—the maximum of generosity. When, for example, we see in the spiritual expression of a human growth, a manifestation of purse-inflated selfishness, we do but see a tender shoot of, it may be, some fifty or sixty years' growth only, standing upon a *dunghill*, with too little earth and too much ammonia into which to strike its roots, giving promise, for a time, of shade rather than of fruit. We may say of it, that it is making too much wood; but this is only for a time. In other words, we have really seen a *child*; the blunder is in mistaking it for a man. Adjourned. R. T. HALLOCK.

Rev. Dr. Chapin's Sunday morning Discourses are exclusively published, verbatim, in this paper, on the Tuesday following their delivery.

REV. DR. E. H. CHAPIN'S DISCOURSE,

DELIVERED SUNDAY MORNING, JULY 10, 1859.

"Acquaint now thyself with Him, and be at peace."—Job xxii: 21.

These are the words of Eliphaz, and they are used by him in the course of an unfair argument, but, taken by themselves, we can hardly find so few words that mean so much. For they really set forth the ground of all religious effort, the substance of all spiritual life. The best thing we can do in all this world is to acquaint ourselves with God; the best state which we can attain is that promised peace. Surely, then, the exhortation of the text may profitably occupy the meditations of the hour.

Two things are here presented to our consideration: First, a process; and second, a result. In the first place, consider the process here urged, the process of becoming acquainted with God. "*Acquainted*," that is the emphatic word in this clause of the sentence. Upon very little reflection, it may strike us as a strange, although quite a common-place fact, that men are most ignorant of things most near to them, and most important. Thus "Know thyself" is a very ancient injunction; but how slightly is it really heeded and acted upon. How few men really *do* know themselves. How few are acquainted with the economy of their own physical system, even to the extent of accessible knowledge, for here, as everywhere else, we strike upon a core of mystery which no man can penetrate. But how few make any effort to understand the laws of their own health and bodily welfare—this mechanism of beating heart and heaving lungs and complicated brain. They know more of the globe, in its most remote regions, than of this world of the body that sheathes their own consciousness, and holds their own life. They know more of distant rivers, in their source, and course, and termination—more of the vast circulation of the waters, from their obscure head-springs to the mighty deep, and back again through the reservoirs of the clouds, and the channels of the rain, than of this circulation of the blood—this crimson river that flows through the aqueducts of their frame, and washes the very citadel of their life. They are more familiar with the catacombs of Egypt than with these veins and arteries. They are better acquainted with the electric telegraph than with these wondrous telegraphs of nervous forces and sensation over which thought travels ceaselessly, and which receive signals from the planets and the sun. And even more ignorant are they of their own souls—of the internal forces which control their action, and influence their destiny—of the life enshrined within, that shall never perish. And so, too, are they ignorant of Him in whom they live and move and have their being, who is nearer to them than the air they breathe, whose offspring they are, and who besets them behind and before, and lays his hand upon them. There are many who might sit down to-day and read that wonderful psalm of David, that psalm upon the omniscience and omnipresence of God, and it would come to them as a new revelation. The apostle Paul might come to New York, with all its institutional Christianity and ostentatious theism, and preach from the same text that he used in heathen Athens, and find almost as many who would need his exposition of "the unknown God." Indeed, in this connection, I might say that the ignorance in the one department to which I have alluded is intimately connected with ignorance in the other. We are ignorant of ourselves because we are ignorant of God; and we are unacquainted with Him because we do not know ourselves. Begin with anything, and if we know it thoroughly—I mean with the thoroughness of accessible knowledge, it would lead us to acquaint ourselves with Him. Know yourself—know the mysteries and marvels of this physical frame—know the workings and phenomena of this spiritual nature, and it will lead you to understand Him—to apprehend, not to comprehend Him, for that is impossible to a finite nature; but it will lead us to apprehend, to be acquainted with Him, as in our thoughtlessness, our spiritual apathy, our sensual absorption, we are not acquainted with Him.

There is vast meaning, then, in the injunction of the text: "Acquaint, now, thyself with him." Men live, and think; they familiarly exercise these privileges of being, and yet remain ignorant of the source of their existence, of the Inspirer of their thoughts. We crave knowledge concerning great and good men—we seek a communion with them, through biography and history, or, if they are still among us, by personal contact. We are not content with any vague notions respecting them, or with merely hearing about them; we desire to know them. And yet many seem content with merely hearing about God. The name of "God" itself is but a word or sound to them. It is the familiar term in a drowsy sermon, or perhaps the hoarse expletive that they throw out in jest or in anger—that divine name with which they knot and flirt their profane speech, in guilty carelessness of the awfulness which they invoke, and the majesty which they desecrate.

"Acquaint" thyself with God, is the point of the exhortation. Look at the word. It implies a more intimate action of our mind and our hearts than mere hearsay knowledge, or traditional concepts of God. And how much of what we know or think concerning Him is of this mere hearsay kind! I say this word "acquaint" implies a more intimate action of the mind and the heart than all this. Let every man examine his own consciousness, his own experience in this respect. This injunction, "acquaint now thyself with him," has it any force, any suggestion for you, my hearers? "Acquaint myself with God!" Some one may say, "I have known the name of God from my earliest memories; I learned to speak it from my mother's knee. I may have used it thoughtlessly, recklessly, but that name is so familiar to me that I can never forget it." So he knows God as a word! "Oh! these words, words, words! We pile them up and shut out Heaven; we fill up the deep pit of our ignorance with them, like rubbish and pebbles, and attempt to hide it with empty words. Words are counters in the terrible game of life, but they are mere counters after all. And so you know the name of God merely as a word, signifying little. For so it may be with His sacred name, as with any other; we use the word as a word, and nothing more. Does that name convey its real meaning to your mind and heart? "Our Father, who art in Heaven," the prayer of our childhood and our manhood. Christ's translation of the word God—"Our Father!" You have used these words often—have you comprehended their meaning? Have you imagined all the majesty, and tenderness, and love, and hope, smelted together in that word, "Father?" How much it means! Oh! I have been called to visit sick beds where the enfeebled intellect was struggling with disease, unable to grasp any detailed statement of truth. And I have begged these poor struggling souls, in the mists and shadows of death, to take in, at least, the meaning of that word, if nothing else—"God, our Father"—to endeavor to get, in some way or another, a glimpse of the sacredness and hope it embodies. And so I now ask you, do these words, "Our Father," reach your hearts? It is Christ's synonym for "God;" do you apprehend that, and feel the glory and power of the truth concentrated in it? It is not enough to say, I know the name of God, to prove that you are acquainted with Him.

Another may tell me he has known and believed in God as a fact. He may say, "There is no truth I hold more firmly, or that stands more sealed in my conviction, than that fact." Some men seem to be contented with this result. They have considered the matter, and arrived at a demonstration of God. They have found it consistent with reason, after cool deliberation, that there should be a God. Reason, which in its own deep working, in its very motion towards the idea, proves a God. It pieces and puts things together, and comes to the conclusion that there is a God. It admits as a necessary fact that we must have a God—that we can not get harmony, and order, and consistency in the universe without a God. But there is an end to it. With such, God exists merely as a cold demonstration, as an ultimate fact in a syllogism. Do you call this being acquainted with God?

Men know, too, about God as a fact in the universe, a fact in history. They know of him, for instance, as a bright manifestation brooding away back in past ages, over some solemn mountain top, or shining in supernatural splendor over a people's desert march by night. He is to them the God of some remote, creative epoch, when form sprang from chaos and light from darkness. But now he is away off in some part of the wide immensity, we know not where. They are practically like the priests of Baal, whose God was asleep or far away. And men gaze upon the stupendous machinery, which the Maker seems thus to have deserted, with fitful sentiment or with fixed apathy, or handle it with their probes and crucibles as if every fiber of it were not instinct with his presence, and every pulse the motion of his life.

We know Him as a historical fact, as the God of the Bible. It is well to know about him there; to be familiar with that wondrous narrative that is like no other ever written, that flows like a gulf-stream through the literature of the world. For take all the books that were ever written, and put the Bible among them, and it is distinct and peculiar in its character. It is well to read and receive the ideas of God with which the Bible is filled, with which it glows and burns—the Bible in which God is manifested to man; it is well to know God as he is practically revealed and made known to us in there; but after all, what is the chief object and efficacy of that statement and presentation of God in the Bible? Is it merely to fill our minds with records for the memory? to imbue us with the knowledge of supernatural events? No: the great object and efficacy of God's Word is by the manifestations of God in the Bible—the manifestation of God in special events—to educate us so that we shall recognize God in all events. To see a peculiar presentation of God in the Bible, I say, is intended to lead us to see and recognize the manifestations of God in all events; not exclusively to confine God to the Bible—to the letter, but through the revelation of the letter, to enable us to receive manifestations of God through the revelation of his Spirit—to make all things revelation, and every fact Divine. That is the real object of the Bible. God was not revealed exclusively in the Bible, nor first in the Bible. If He had not been revealed prior to the Bible, the Bible could not have been made known to us. If we had not had some prior idea of God, the written or printed letters of the word "God" would not have been intelligible to us. A description of God, written by the pens of inspired prophets and patriarchs, would have been of no avail. But there is an older revelation of God than that in the Bible, something of which Paul himself speaks when he charges the heathen that God manifests himself to them in the rain and fruitful seasons, and when he tells them, "Because that which may be known of God is manifested in them"; but they failed to see God, they put their own vain imaginations to work, and "foolish hearts were darkened."

The object of the Bible is to enlighten and to purge these vain imaginations, and to reveal God as he is manifested in our own ordinary life; the object of the New Testament especially, is to supply these, our wants, to make full that which is incomplete. Thus we have in the one the Jewish conception of God, and in the other the fulness of God in the face of our Lord Jesus Christ; and it all presupposes a prior instinctive perception of God, a capacity for the revelation of God in the hearts of men, which in great and true souls has appeared in all ages of the world, which lies at the roots of all religions, and is the substance of all religions. For is there no truth in other religious creeds? Have they all sprung alike from dreams and absurdities? No. Under every great form

of religion, however much obscured, the root and radical idea of God has existed. Therefore, while it is well to become acquainted with the God of the Bible, we must remember that He is not exclusively the God of the Bible. There is something in man that apprehends Him as God, prior to that.

And if our consciousness of God is founded in the Bible alone, then the influence of this truth is limited in our thoughts and lives. When men find God only in this printed volume, they shut him up when they shut up their Bible on Sunday. When he becomes the God of the letter, confined to the Bible, he becomes exclusively limited to the Bible; therefore, when men see God only in the Bible, they do not see him in the events of life. But the object of the Bible, as I have said, is to lead us to see God in usual events. We should learn to see him in the events of every-day life, as well as in the transactions of history—in every motion of the least fibre of things around us, in the daily walks of life. God visited the souls of psalmists and prophets, and yet we ought not to suppose that his visits were limited to them—to one age or nation. We should feel his influence in our own souls, and the true work of the Bible in us. As we turn over the pages of that remarkable book, and especially, aside from its narrative parts, as we turn over the book of Psalms—does it not let us down into the very depths of personal religion and spiritual life? Are not these Psalms of David just as fresh and glowing to-day as they were four thousand years ago? That book of Psalms tells us not only of a God working in great events, in historical epochs, but it also tells of a God visiting the souls of men, and imparting to them of his Divine life, so that the Psalms of David to-day may be used as the utterances of our own experience. We ought then to know God not only as a historical fact, but as every righteous and devout soul may know him, not merely through the events of the Bible, but personally, by contact with him, and experience of that contact.

Again there are those who know God through his works. And no doubt the works of God do impart knowledge of Him. There are devout men who read the works of God, and find in every page a letter of inspiration in his own handwriting. The science of the present day is religious in its tendencies; the science of the last century was rather shallow and materialistic; but the moment men began to probe deeper the great heart of God's universe, it was found quivering with the Divine life and spirit. And man goes out into the temple of Nature as into a mighty cathedral, and finds it is all filled with God, resplendent with his presence. But, after all, too often the man of science, or the devout student of nature even, walks through the material world as you might walk through a fine garden, or the magnificent grounds of some princely estate. You would say, "This man must be a great man; there are evidences that he is a man of wealth, of taste, of culture, of refinement, and of liberality." You learn by some manifestation that he is not a hard man, but a generous and good man; you learn a great deal about him, but you fail to make his acquaintance. So men learn a great deal about God, through his grand parks, and grounds, and gardens, but they do not know him after all. So men go through the vast fields of night, through the gleaming splendors of the sky, or through the depths of the earth, finding everywhere the manifestations of his power, and glory, and goodness; they come to know a great deal about him, but after all they may not know him. They may stand outside of the walls of his real dwelling, and outside of a consciousness of his real presence and character.

Hence to be acquainted with God is something far more infinite and vital than merely to know about God—to know of Him by name, or to know about Him as a fact in history, or in nature. The question is: Are you familiar, not merely with the record or tradition of Him, but with His own very presence and character? Do you know, not only His works, but Him? Is the suggestion of Him with you not only in holy places, but such as to make all places holy—not only in momentary feelings, not only amid the grandeurs of the outward world, in the garden of nature, in the presence of the mountain or ocean, or the spectacle of the constellations of heaven, but so that you are always feeling Him—so that He is present with you in all your consciousness, and in the very depths of your heart—so that He comes down to you, and takes up his abode with you?

There is such a thing as being acquainted with God, in contradistinction to knowing about God. Acquainted with Him? How? Of course not by the senses. Some might wish for this; some may limit their ideas of revelation to mere sensuous revelation, and so they would have God manifest Himself before them perceptibly. They would say: "Oh, that this veil of mystery that hides God from us might burst open, and God, in all His splendor, flash upon us!" Suppose it should. Who could stand before it? You can not face the glare of lightning, that is only the flickering of His presence; you can not endure the blaze of the sun, which is but simply the symbol of His glory; how then now could you stand if the very face of God were revealed. You know it is impossible. The limited and finite can not take in the unlimited and the infinite. And even if it were possible, you could not know God merely by the senses. You would know only the external appearance of God, and could have no consciousness of His being. As far as He can be made known to us, He is made known by a clear appreciation of the teaching of Jesus Christ, who has revealed God to man. And yet what did Christ Himself say, not to His enemies, not to those who contemned and ejected Him, but to those who loved Him best on earth. His most intimate disciples: "Have I been so long time with you, and yet have ye not known me?" That is what Christ had to say after living so closely and intimately with His disciples. Even they did not know Him. Why! we do not know even our dearest earthly friends. We are familiar, perhaps, with some of their characteristics, but how often do we say of a departed friend: "Ah! I did not know him." How often, perhaps, in the very act of passing away forever, have they developed some unsuspected trait; and how often, in recalling their memory, do we say: "we did not know them?" We did not comprehend them when with us, and new revelations of their character are made in the hour of their departure from earth forever. Our senses may mislead us. You may identify a man as distinct from other men, by his external appearance. Thus you may know God, by nature, and by Christ, so as identify His characteristics externally but the senses go no farther.

Neither can God be known to the intellect. He can not be glassed in definite proportions in the brain, because the infinite can not show itself in the finite. The intellect is a definite and limited power, while the imagination is a less definite and vague power. The intellect enables man to see clearly and definitely, but I believe the imagination is a higher power. It goes always before the intellect, and points the way, maps out new theories, stirs up new problems, and suggests everything, though only in outline. Then the sharp intellect follows, and organizes, and separates, and analyzes. Yet intellect, being but limited and definite, of course God can not reveal himself to it. All the intellect can see is that God is the last term in science, the end and source of all knowledge, either of star or grass blade. Here is the limit beyond which we can not penetrate into the surrounding depths. God is the end of all things. We can apprehend but we can not comprehend Him.

But, my friends, we may be made acquainted with God in the assurance of sympathy, the communion of our own spiritual nature. I am so much of a Spiritualist as this, that I believe in communion with one Spirit, that is, communion with the Spirit of God. His Spirit communes with our Spirits and thus we may know Him. I believe in nothing less than this, which constitutes real spiritual life. I do not controvert the opinions of others. I will not decide for the Catholic who says he needs the mediation of the Virgin. I say only that all I need is the mediation of Jesus Christ, and it is enough to know that having this, I am in communion with God. This fact of acquaintance is the great fact of the human soul. You can not define it, as you can not give a definition of your earthly love for those dearest to you. The process can not be told. I can not define acquaintance with God more than this, that to the soul there is added a consciousness of God, a feeling of habitual communion with him. To this great undefinable fact the testimony is universal. It runs through all the creeds and sects, under all the theologies—the common consciousness of devout souls. All men are full of it. It may at times have certain terminologies that you or I can not agree with, but the main fact is everywhere the same—this common consciousness of being acquainted with God. Oh the joy of that consciousness! It is the true bond of Christian communion and brotherhood. Every sect and denomination of men preach that consciousness, and I do believe that when God shall sweep away the scales from all eyes, and men shall throw by their controversies, we shall know each other the fact in that we all meet and commune with God.

We see now the force of this exhortation, "Acquaint now thyself with Him." It is a very solemn and a very tender exhortation. It is very solemn because it suggests the idea of so long living without knowledge of God, who spreads His table for your daily benefit, who breathe into your nostrils the breath of life, and who has poured out upon us the fullness of the love of Christ. It is, therefore, a very solemn exhortation, and yet it is very tender. It reminds us that we may know him; that he condescends to let us know him; that the poorest and most obscure may be lifted up to him, and be glorified by his communion and acquaintance. You want to become acquainted with great and good men; here you can acquaint yourself with the source of all greatness and goodness. You desire to know God through His works, but have not that knowledge; yet the poorest and most ignorant soul may enter the palace, and know and commune with the owner and creator of all its magnificence. I do not disparage knowledge; the more we know, the greater will be our capacity for knowing; but after all, the man who is acquainted with God is acquainted with the source of all science and all knowledge. He does not know, perhaps, its statement and terms; but what is the end of knowledge but to arrive at the source of knowledge. And when the poor man is lifted up into communion with God, he is at the centre of all the science, of all the knowledge in the universe. Is it not, then, a great thing that I can stand here and say, to one and all of you, be acquainted with God? My friends, is it not a tender as well as a solemn exhortation?

This is the essence of all religion—"getting religion," as it is sometimes called. It means substantially getting acquainted with God. Religion does not essentially consist in doing our duty, in probing our hearts, in putting them under a microscope; it is not whipping up laggard souls. We need something behind and back of all this. It is well to regulate our conduct in life, to do our duty, but this is not the essence of religion. We need to look up from ourselves to a divine Love and Holiness. Religion is a binding of ourselves to God, a looking up. If you keep looking to yourself, you will have no religious life; only self-torture, and possibly self-culture, but no real beauty, and joy, and gladness. You will see nothing but weakness in your own heart; do not probe too much there. Look up to God, and become acquainted with him; look to Christ, the manifestation of God's love; look away and up for ideals of truth and love, and you will receive inspirations of truth and love. So if any great and good thing is done, it is due to our consciousness of God, and his help and strength. That is what gives hope to men. Rest upon him. A minister sometimes feels that upon his own exertions depends the destiny of all his people—that the whole responsibility rests upon him. I would not take upon me that weight of responsibility for anything; I might sink under it. I am to labor according to my means and power; to do that to which I am called; the rest is left to God. A reformer too often thinks that if his scheme does not succeed, the whole world will crack to pieces—that all things rest upon him. A man can do little under such an overpowering sense. But when he gets acquainted with God, then he finds his inspiration to noble and successful effort. That branch of religion which consists in efficient action, and that other branch of religion which consists in doing, in suffering, in bearing (for that is one great power of religion in this world), come from acquaintance with God. In being acquainted with God, the mourner finds solace; in God the disappointed heart finds its refuge and strength. O grandly does the Apostle say, "I know whom I have believed." I trust in Him. Let the words of scorn fall upon me like poisoned arrows; let the cold waves of trouble flow over me; let imprisonment, and torture, and death come upon me—"I know whom I have believed." He holds by the pillars of faith; God is all to him. He takes hold of his hand and walks trustingly as a child led by his father through the desert. The blows are heavy it may be, but his Father can bring him out. Does the ship shudder, does she tremble and reel? He knows the Pilot at the helm. He knows in whom he has trusted. God the Father is the source of all endurance and of all strength. O

how good it is to have a friend we know and trust! Not a mere conventional friend, a friend of compliments, a sunshine friend, but a friend in the storm and the tempest of life. How good it is to go and tell him of our cares and sorrows, and meet with his ready sympathy and aid! But by and by we go and find him, too, in trouble. He is but a mortal like ourselves, and has his own trials and cares. Another time we go to him and find that he has gone forever, and so our friendship ends in bitter grief. But we have another friendship, glorious as it is, and God be thanked for it; we have a friend to go to in all times and seasons; one who is never weak or in trouble, but is always able and willing to aid us. And the poorest and weakest soul, by getting acquainted with God, may have that abiding friend. This is the spring of that other branch of religion which consists of endurance, for the best ground of endurance is to become acquainted with God.

And the best form in which we can exhort men to become religious is to exhort them to become acquainted with God. It will be said: "We must remind them that they are alienated from God, that they are sinners." This is true; but let them know, also, that this is not hopeless alienation—that the deviation is on their side—that God is not a party to it. Let them learn the real misery of their sin in the fact that it is alienation from God. If you become acquainted with you will begin to know what the love of God is to you a sinner. O my friends, it convinces us not only of the greatness of our sin against God, but of the greatness of our sin against ourselves. For we come to ask ourselves, "Who are we, that God himself cares for us? Who are we, that we have desecrated ourselves?" If a man looks at the matter in this light, how much he finds to shock him! A daily paper utters a complaint, that in a grog-shop in this city the portrait of Washington is desecrated by being hung up in the midst of rum-barrels. What a desecration! so it is. But there is a greater desecration. The image of God, a living soul for whom God cares, is set up among liquor casks and barrels, and degraded and cast down. You, O drunkard, in despite of the love of God to you—in despite of the great care of God for you inasmuch that he gave Christ for you—are desecrating God's image. You will see the greatness of that wrong the moment you become acquainted with God. Moreover, I repeat, you will find what is the real essence and the real misery of all sin. It is alienation from God, to be apart from him, to be out of communion with him. When earthly friends turn from you because of your evil courses, you cry out, "O that I could win them back! what I suffer is little, but this alienation is terrible." So it is; but alienation from God is the worst of all. You suffer for alienation's sake—suffer because you are away from God in soul and sympathy. That is the real misery of sin, and when you become acquainted with God, you will comprehend it. It is not in the retribution of sin, but in its alienation.

"Acquaint thyself now with Him." There is another empathic word. Not to-morrow, O man! but acquaint thyself now with God. And here comes the other point following the process, namely, the result—"Be at peace." I have already shown what that peace is. It is the peace of harmonious action with God, the peace of patient trust, the peace of repentance. "Be at peace." Oh! how much of the Bible is filled with that word, "peace." Christ uses it often, uses it in the chapter I read this morning. It indicates the peculiar want of men; it is the real object we strive for—peace. In suffering and disappointment, men pray for peace. All men are craving rest; "I want rest" is the universal cry. The toiling merchant looks forward to the time—at this season of the year, most properly—when he can rush out of the city, and secure rest in some rural or sea-side retreat. Sleep is a glorious boon, because it is full of rest. And even death, as Job described it so marvelously, has its crowning glory in peace. But the peace we all want most is not that of slumber or death: it is the highest condition of our being. It is a peace we do not get in this world, an enduring peace, a peace as to our relationships, a peace as to our own souls. Know God, and receive that peace, thus harmonized, which alone is perfect in Heaven, perfect action yet perfect repose, constant, joyful and perfect harmony. That is the peace which man wants, and that peace we get more and more as we become acquainted with God. Therefore, this exhortation is solemn and tender, inviting you to a perfect rest. Is there any throb of your deathless pulse? Are you satisfied with what you have? Are you satisfied with looking forward to earthly rest? Are you satisfied in your sins, or in the consciousness of sin? You need rest and peace. No, not by and by! Oh! do not say, "I am going to get acquainted with God by and by, among other things; it is a part of my plan of life." Your plan of life is in His hands; "Acquaint now thyself with God." Know him who alone will be with you in the loneliest seasons. Sometimes—oh! is it not dreadful?—sometimes men must go out and call God in, as a stranger, feeling that there is no other help. In the lonely days that must come in sickness, in abuses, in suffering, in the time of death, we want Him. Oh! it is well to know Him now. There is great meaning in the exhortation of the text—in these solemn and tender words addressed to you to-day, "Acquaint now thyself with Him, and be at peace."

Presentiment.

The *Welcome Guest*, of July 2, published at Cold Water, Mich., gives the following account of a presentiment in respect to the late melancholy disaster at South Bend, on the Southern Michigan Railroad:

"One of the passengers on the train which was precipitated into the 'abyss of waters' on Tuesday morning last, had a presentiment of danger, and repeatedly attempted to induce one of our citizens to get off and remain over one train. At South Bend particularly, he pleaded long and even eloquently that something serious was about to happen; but our townsman had been absent much longer than was intended, and refused to stop. Our passenger was compelled, therefore, though sorely against his will, to come on. Both were in a rear seat of the fourth car, and when the crash of the engine leaping into the chasm was heard, he exclaimed, 'There, I told you so!' Both clung to the seat, and what is remarkable both escaped unhurt."



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

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MORAL INTEGRITY OF SPIRIT MEDIUMS.

The word medium, in philosophy, signifies that which conveys substance, sensation, etc., from one point or person to another; as, for example, the telegraph wire is the medium for conveying electricity, and of impressing characters or symbols, which by arbitrary agreement are made to signify letters, words and things. Likewise this hand and this pen, and the types, are mediums for conveying my thoughts to the reader. There is a wide range between perfect and imperfect mediums, and the quality or degree of mediumship always must vary the result.

To mediums for spiritual intercourse, from the first to the latest of them, there has been a most reckless and virulent opposition. No innocence of childhood; no protestation of the medium against the influence; no scruples against the propriety and morality of spiritual intercourse; no position for integrity which men and women have earned in society; no affirmation of Christian mediums as to the foreign nature of the influence moving them, however solemnly and earnestly made, and no life, howsoever loyal to truth, righteousness, and the elevating precepts of Spirits, has been able to stay the vituperations and anathemas, the impugning of motives and charges of downright deception, that have been fulminated against this class of people. These charges of deception have not come alone from the morally base and God-forsaken, as they are called, but this most reckless degree of humanity has, in this warfare, joined the superstitious, bigoted, and morally delinquent scientists, philosophers, editors, and priests, and hurled their unfounded charges of deception indiscriminately against the mediums for spiritual manifestations. No person who has fairly examined the subject, and who possesses the ordinary degree of truthfulness and fairness, will fraternize or have any sympathy with the denunciatory crew. Unscrupulous, disappointed, and disaffected persons, backslidden from the spiritual faith they temporarily professed, readily join the clamor against mediums, and trumpet the slanderous imputation that "wherever there is a rap, there is a rogue."

Now let us examine the facts, and inquire what are the degrees of probability that what are called spiritual phenomena are produced deceptively by persons called mediums.

These phenomena first occurred in the Weekman family, who occupied a certain house in Arcadia, Wayne Co., N. Y., which was subsequently tenanted by the Fox family. Neither of these families knew what caused them, nor did they at first suspect that they were the work of Spirits. They were, in fact, exceedingly annoyed, alarmed and disturbed by them, especially in their nightly slumbers. Finally, as on a certain evening, the rapping sounds became more boisterous than usual, when by mere accident the little girl, twelve years old, discovered that the sounds were connected with an intelligence that could answer her request as to any particular number of raps that were called for. Curiosity being thus aroused to the intensest point, farther questions were asked, when, by a number of sounds that were agreed upon, the invisible agent signaled that it was not a human earth being, but a Spirit. The family, in terror, immediately aroused the neighbors, who made every conceivable effort to trace the disturbance to a natural cause, but failed. Subsequently, by agreeing to rap at letters as the alphabet was called over, the invisible agent indicated letters which spelled the name of a man which he had borne while in this world.

The family subsequently removed to Rochester, N. Y., where still more remarkable phenomena took place at their dwelling, causing still greater alarm and annoyance. Portions

of the family would set up and keep watch nights over those who slept; but in spite of all they could do or say, and apparently near them, over their heads, under their feet, on the table, in adjoining rooms and on doors beside them, and in various places and under all circumstances, loud and startling raps and thumps would occur. Not only so, but the bed-clothes and furniture in their chambers would be moved when no person was present, as well as in their presence and before their own eyes. Neither themselves, nor the neighbors who were present keeping watch, could prevent these phenomena. Comparatively among strangers, trembling day and night with fear, broken of their rest, prevented from performing their household duties, interrupted in their meals, annoyed in a thousand different ways, and, though poor, disdaining to receive any contributions from their numerous visitors, they were without any adequate conceivable motive to practice a deception wearing such features and attended with such results—even had it been possible for them to play a trick which those possessing a thousand times more ingenuity than themselves were unable to discover, when every possible facility was afforded them.

From the time when the mode of communicating with the alphabet was first conceived, to the present moment, the agents of the sounds heard in the presence of these, and similar mediums since developed, have invariably claimed to be the Spirits of men who once lived on the earth. Even in these early times, moreover, as now, the Spirits challenged investigation, and several of the more discriminating and common-sense people formed themselves into an investigating committee, and pursued the examination day after day and week after week. Committees of women were constituted to strip the mediums naked, stand them on non-conductors of electricity, such as feather-pillows and glass, and to make every experiment necessary to determine whether the sounds were made deceptively by them; and they found there could be no deception in the case; that while standing on feathers or on glass, and denuded so as to show that they employed no apparatus, sounds were made on doors, which were also made to jar, some distance from them, and in other positions with which they could have no possible physical contact.

Since then the Fox girls have repeatedly subjected themselves to being stripped of their clothing by different committees of ladies, all of whom have always reported that the sounds occurred while their feet were held, and while standing on pillows, and under every condition calculated to detect any movement of muscle, or voluntary or conscious efforts; and the more thorough have been the investigations, the more decided and emphatic have been their confessions of inability to trace the phenomena to any known natural cause. Take one example from the number that might be specified: Shortly after the Fox girls first came to New York, in the summer of 1850, and while stopping at the Howard Hotel, their room one day was crowded with promiscuous visitors, when a certain eminent legal functionary of this city, who prided himself on his smartness, suddenly proposed that all should leave the room except the Fox family and a committee of ladies whom he named, and that the latter should denude the family of their raiment, and ferret out the mystery, whatever it might be. Unfair as was the proposition for an investigation by a jury that had been packed by a person interested in proving a humbug, it was submitted to; and after the lapse of about an hour and a half, the ladies, having completed the investigation, reported that they had stripped the girls, and found no machinery about them; that they had overturned the sofa, table, and every article of furniture in the room, and were satisfied that there was no concealed apparatus anywhere; that they had held the feet of the mediums, and placed them in various positions which rendered deception impossible, and yet the sounds persisted in being heard in various localities beyond the reach of the mediums; and, said they, "We don't know what it is that makes these sounds!"

Various other mediums have been subjected to similar examinations, with the same results. Besides, clergymen, professed Christians, stable, discreet, intelligent men and women of all classes, and children, some of which were of tender age, have been, and are, mediums for Spirit communications through raps and otherwise. Intelligent communications are rapped out through children before they know their letters or how to read. They are sometimes made mediums to write before

they have learned to write, or can read what is written—mediums for communication of facts which neither they nor their families ever knew, but which have been subsequently found to be true. Mediums are sometimes made to write in Oriental languages which they never saw or knew—to converse in foreign tongues they never understood nor heard, and ponderable objects move in their presence with which they have no contact, and on which they exert no conscious agency.

Now, how any body can know of these examinations and statements, and, without disproving them, say that "wherever there is a rap, there is a rogue," or denounce mediumship as cheating, or even say that the mediums they have seen are cheats and make the manifestations themselves, and that they believe all other mediums do the same—how, we say, people can say these things and expect to be believed, is beyond any rational conception. Here we must say to these gentlemen, distinctly, that their bold, reckless, and ignorant assertions, in the face of the examinations, reports and testimony to the reality of these phenomena, made by undeniably judicious and honest men and women, are demands on human toleration which can only be allowed by the utmost stretch of charity and compassion for the ignorance and presumption which makes them.

In the face of the facts and testimonies to spiritual intercourse through mediums, which are already before the world, the proofless assertions that these things are done by collusion, by trick, or by deception of the mediums, must, by the necessity of the case, in every rational mind, put him or her who makes them without the pale of human credibility. The question will arise, Why do these men say that all mediums are cheats? We venture to declare our suspicion, that in every case there is at the bottom some private personal cause which overrules their rational senses, and makes wretched work with their candor and ingenuousness. How far these parties may thus be tempted to confederate in a fixed determination to break up Spiritualism, if possible, through slanders against the honesty of mediums, thus driving them from the field, is yet to be seen. But we call on the friends of truth and justice everywhere, to stand for the right, and shield the honest, faithful medium from their poisoned arrows.

It is true, there may be considerations which might possibly tempt a public medium to practice deception; but would they be likely to continue in a deception of this sacredness year after year, when far less deception in the ordinary business of life would pay much better? We simply put this question; but who does not know at the same time that no medium, man or woman, could continue in such a deception before their numerous visitors any considerable length of time, without detection? And who does not also know that most mediums are occasionally, and all mediums may be, subject to tests which preclude the possibility of deception? Beside, is it possible that young children, as before mentioned, would, or could, carry on the deception in their own families, making victims of their own parents, brothers and sisters? In a word, in view of all the examinations and facts, the assertion that spiritual phenomena are caused by deception of the medium, is simply preposterous, and without the slightest foundation.

Mr. Van Deusen's Angel Movement.

We published some months since statements of Mr. Van Deusen respecting the communications and directions which he supposes he has been receiving from angels. We have since received several communications from his angels, or from him, some of which respectfully ask a place in these columns, and other communications threaten us with awful dealings if we do not publish them. But none of these things move us. We doubt whether these things come from Spirits or angels at all; but if they do, so much the worse for them, and we think they had better keep silent. These communications show that from whatever source they may come, their author entertains theories something like those of the Mormons and Millerites. There is an excess of bombast and positive assertion, with great deficiency of discretion and judgment. We have no interest or confidence in their truth or use. Nevertheless, we may be mistaken; and those who think so have an opportunity to assist Mr. Van Deusen with the means which he desires to secure and furnish rooms, and to complete the diagrams and illustrations of the theory, if it may be dignified as such. Address I. Van Deusen, Williamsburgh, N. Y.

THE SPIRIT AND THE SPIRIT-WORLD.

FIFTH ARTICLE.

The considerations presented in previous articles in respect to that *refined material* and *time-and-space* theory of the Spirit and the Spirit-world, which has had such full and elaborate expression from certain prominent spiritual teachers, are deemed quite sufficient of themselves to show to most minds its absurdity and the utter impossibility of its truth, even when viewed in the least extravagant forms in which it has been presented. But the unquestioning assent (we doubt whether it may be called interior *faith*) which this doctrine has procured from many otherwise clear intellects, and the mischievous influence which we believe it exerts on all philosophizings of which it forms the basis, require that it should not be dismissed without such an overhauling as will expose all its main defects, and as will effectually exclude every tincture of its fallacies and perverting influences from those candid and intelligent minds who may be capable of a truer and more spiritual conception. Premising, therefore, that no theory on this subject should be admitted that does not harmonize with well-known spiritual facts and phenomena, we now proceed to a few considerations equally bearing against the false as suggestive of the true theory.

In the first place, then, setting all the difficulties in respect to gravitation, locomotion, etc., which we have mentioned, entirely aside, if the Spirit is that sharply-defined organism, outstanding in natural space, which the theory in review asserts it to be, it ought to be able to speak to the correspondingly refined and quickened organs of hearing in the medium, and express its own peculiar ideas in the form of words and sentences, *with the same absolute independence of the medium's mind as that with which man speaks to man in this grosser world of ours*; and the medium should, in that case, be able to repeat the words and sentences, in *whatever language or style* of language they might be, in the same way in which a child may repeat the words of a profound philosopher, whether it understands them or not. There is in both cases a plain, external voice uttered from external lungs, a glottis and a tongue, and addressing itself to an external ear; and in both cases the hearer of the words or sounds would have nothing to do but to repeat them as they are spoken, and leave them to their own independent significance. Not in one case any more than the other would there be any process of mere *psychological* impression upon the *mind* of the medium, leaving the mental impulse to take a form of thoughts and words necessarily modified by the state of the medium's mind; and for all the purposes of Spirit communication, one honest medium who can distinctly *hear* the Spirit speak, or see its words in writing, would answer as well as another, irrespective of the degrees of intelligence that might be involved.

Moreover, it ought to be invariably possible, in such a case, for the same communication to be repeated and confirmed, word for word, and in all its minutiae, through any number of different and disconnected mediums, in the same way as a thousand persons in the earthly body may repeat the *same* words from the mouth of a dictator, or read them from a book. When it first became definitely known that Spirits could and did communicate with mortals, this capability of the independent and accurate transference of thoughts by Spirits was universally expected and demanded by those who conceived any other than the purely *psychical* theory of Spirits; and hence there was, as will be acknowledged, an almost universal expectation that has not been realized, concerning the speedy breaking forth of a tremendous flood of light from the spiritual spheres, in a form nearly or quite as tangible, and of a character as much to be relied upon, as the communications that take place between man and man. Even at this late day, novitiates in spiritual investigations, as well as the skeptical outside world, proceeding on the basis of some such a conception of a Spirit and the Spirit-world as is set forth in the theory under review, are perpetually asking, "Why do not the Spirits give us, in a manner which we might suppose to be *worthy* of Spirits, some of the knowledge that is peculiar to their sphere of being? Why do they not at least *generally* give us something that is a little above the plane of *worldly* thoughts? and why do your Websters, your Bacons and your Swedenborgs, of transmundane life, seem so often to have degenerated into such driveling imbeciles?" And sure enough, why should these

things be so, if the human spirit is constituted and related to the mundane sphere, as the theory in review supposes it to be? Here is a problem which, in our humble opinion, can never be solved on the basis of the conception of a spirit organism that is now under discussion; and until a theory is substituted that will better meet the exigencies of the case, the insignificant platitudes, and often ungrammatical nonsense, that are set forth through mediums as the *unmodified* intellections of Webster, Bacon, Swedenborg, and other great minds, will not cease to render Spiritualism a laughing-stock to the outside and skeptical world, nor to afford innumerable occasions of doubt and perplexity even to believers in the fact of Spirit intercourse.

But while the *absolute fact* of Spirits communicating with men in this world has been fully demonstrated by innumerable test occurrences that will not admit of a different interpretation, the peculiar aspects and characteristics above referred to, in which the communications are generally more or less clothed when they come to us (often bearing, indeed, *obvious* tinges of the medium's known mental states), have forced the admission that there is some *unexplained* relation between the mind of the medium and the communication, by which the latter is liable to be diluted, weakened, or even perverted from the intent of the Spirit, as communications are never weakened or perverted when faithfully conveyed in audible or written words, between man and man. It would be well if this admission were consistently carried out to its necessary corollaries—viz., that a communication of a Spirit to a man is by a process totally different from that of a form of words addressed by one outstanding organism to another—that, indeed, it is a *psychical* process from a *psychical being*, and in which, by the laws of correspondence, the thoughts of the Spirit can only fall into such words, sentences, or other mental representatives, as elementally exist in the plane of the medium's own personal intelligence. But if this conclusion is admitted, then our time-and-space theory must go by the board, as, we repeat, it is totally inconceivable why a refined material or imponderably-gaseous body, with a mouth precisely a given number of feet and inches from the ear of a medium who can hear it, could not convey its *precise words*, independent of any ordinary states of the medium's mind.

Another point: How many hundreds or thousands of times has the communication from different Spirits to different persons been made, "Dear Mother," "Dear Father," or "Dear Friend, I am *always* with you?" And how often have communications purporting to come from one and the same Spirit (Benjamin Franklin, perhaps), been given in California, New Orleans, New York, Boston, and perhaps many other places, at nearly the same hour and moment, as afterwards ascertained! "*Always* with you," and at the same time equally "*always*" with several others! We do not like to set down a so conspicuous and oft-repeated example of Spirit communication as having absolutely *no* truth in it; but how can it be otherwise than totally and ridiculously false if the Spirit's proper home is "beyond the Milky Way," or even "on the outer verge of our terrestrial atmosphere," or anywhere else in mere natural space?

But even admitting the preposterous idea of a body, such as the Spirit is alleged by our theorists to have, traveling through natural space with such inconceivable velocity as to pass back and forth between California, New York, Boston, the opposite side of the earth, beyond the atmosphere, beyond the distant stars, &c., so quickly as to *seem* to be present at all places at one and the same time—how shall we account for its ability to travel through *times* as well as spaces? For the ability of *some* Spirits to view and describe all the main scenes of a man's history, and sometimes even the events of the future, as *very present* things, has been abundantly and satisfactorily proved, not only by modern test facts, but by prophetic and retrospective phenomena that have occurred, more or less, in all ages and generations. These things prove that to the Spirit (in his normal Spiritual state) there is no such thing as *natural* time as *we* understand it (though there is a *Spiritual* time), while the facts previously noted go far to prove that to the Spirit there is no such thing as *natural* space as *we* know it (though there is *Spiritual* space).

Here we leave the reader to cogitate upon these refutations of the false, and remote though distinct hints of the *true*,

theory of the Spirit and the Spirit-world; and here we close, for the present, or direct *critique* upon what has been taught respecting these themes, hoping to be able to exhibit our *affirmative* thoughts more distinctly in future numbers. F.

Physical Manifestations.

It is thought by some persons who were formerly in the habit of receiving and witnessing physical manifestations of Spirits, that such phenomena have ceased; but not so. We suspect they have been only transferred to those who will profit by them. It is perfectly idle to sit and see a table dance, if that is the end of it; and if it inspires no useful thought or greater endeavors to elucidate and disseminate truth, we may as well be without it. From him who has no care for use, shall be taken away even that which he seems to have. Spiritual manifestations are not to be trifled with, with impunity. The following extract from a letter from Wayne, Ill., shows that Spirits are at work:

"At the house of Leonard Howard, Esq., St. Charles, Ill., were witnessed some striking manifestations on the 10th of last April. While the family, with the two hired men, were at dinner, the table began to move for the space of a foot backward and forward. Mr. Howard, at first suspecting trickery, questioned the boys what they were moving the table for. They all denied moving the table, when it commenced moving more rapidly than ever. He told them to leave the table, which they did, with himself, to another part of the room, full four feet from the table. The table began to move more violently, and soon rose in the air, swinging two feet to and fro for the space of ten minutes. I was not an eye-witness to the above, but it is corroborated by eight witnesses, whose truth and veracity can not be doubted. * * * O. J. MULLEN."

NEW PUBLICATION.

COMPENDIUM OF THE IMPENDING CRISIS OF THE SOUTH. By Hinton Rowan Helper, of North Carolina. New York: A. B. Burdick, No. 8 Spruce-street. pp. 214.

We do not much like to meddle with a subject that is out of the line of our speciality, and on which all the tools and instrumentalities of discussion are heated up to a white heat. Not that we are afraid of burning our fingers, for by hard usage they have already become a little tough. Still, it is not very pleasant to handle the matter referred to, until it cools off a little. Metaphors aside, we are very apt to have our own opinions on the subject of Negro slavery, as upon several other subjects, which in this particular instance happen to be removed quite out of the latitude of either class of prevailing extremisms; and as we do not feel called out of the line of our general labors to battle specially in this field, we do not think that the occasional bombshell or duck shot which our time and opportunities would permit us to launch, would do much harm or good to any one. We will say, however, as plainly as we can in our very limited space, what we have in this little book.

It is no less a curiosity than a vigorous, bold, free, and yet temperate expression of the opinion of an anti-slavery Southern man, who professes to speak the sentiments of the great mass of non-slaveholders at the South. Though reared in the midst of the institution of slavery, the author believes it to be wrong both in principle and in policy, and professes to speak of its evil influences upon individuals, communities and states, from what he himself has observed and felt. He protests that it is no part of his object in this work to cast unmerited opprobrium upon slaveholders, nor to display any special friendliness or sympathy for the blacks. He considers his subject "more particularly with reference to its economic aspects as regards the whites—not with reference, except in a very slight degree, to its humanitarian or religious aspects." From actual facts and statistics, he shows the ruinous influence of slavery upon all the physical, intellectual, and social interests and prosperity of the Southern States, and comes to the conclusion that if slavery were abolished to-morrow, the Southern States would be immediately better off in a financial point of view, as the loss of the value of the slaves would be more than compensated by the enhanced value of the land, not to speak of the immediate stimulus that would be given to all pecuniary, intellectual, industrial, and moral enterprises. Aside from all party prejudices, his statistical tables, exhibiting relative degrees of prosperity in the North and in the South, are, as they seem to us, somewhat startling, and we can hardly think they will fail to secure the serious attention of those whose interests are most involved in them. Indeed, for its terribly significant facts, gathered from hard, unalterable statistics, this book should be read by every cool-minded person who desires to be posted up upon the subject in discussion.

Mr. Beecher's Sermon.

We sent a reporter, as usual, last Sunday night, to take notes of Mr. Beecher's sermon, but learning that Mr. B. is soon to leave the city for a vacation during the warm weather, and reflecting that our columns were likely to be destitute of his productions during that time, we concluded to reserve this sermon for insertion in his absence, so that our readers might not entirely lose sight of him during the interval. Meanwhile, we give some other Beecher matter in the article which here follows:

IS HENRY WARD BEECHER A MEDIUM?

It seems that a Mr. Chase and a Mr. Everts, somewhere out West, either in private conversation or in lectures, have said that Mr. Beecher is a medium for Spirits, or else said they had heard that he was a medium, or that it was believed by many persons that he was a medium, or that he talks and preaches like a medium, or that what he preaches seems like Spirit communications; or have used some expression which the secular press have caught up and magnified into proportions to suit them, and are now bandying it about the country, to their amusement and his annoyance. We believe that no spiritual paper has published it, and yet we are expecting to see that some of our contemporaries will, after the fashion of popular theology, endeavor to put the original sin on us. Even if Mr. Beecher is a medium, he alone has a right to make it public. It is the prerogative of preachers in our days to pray and preach that we may believe there is a life for man beyond the grave, and to deny that there is any evidence of it. They have a right to determine the belief with which they please to stand before the public. Seeing these paragraphs in the secular press, Mr. Beecher concludes to stop and overhaul his Spirit, and ascertain whether his Spirit manages him alone, or whether other Spirits help; and if so, whether they give him any tangible evidence of their influence over him; and he concludes, under all the circumstances, that he has no evidence that he is a medium for other than his own Spirit.

We think it wrong for anybody to say or to publish to the great outside, infidel and sectarian world, that Mr. Beecher is a medium; nevertheless, we hope he will, like John Wesley and others, keep a private record of his personal observations and experiences with Spirits.

It seems to us that the most rational way of accounting for the unreconciliation between Mr. Beecher's theological and his Christian or humanitarian sermons, is to suppose that two Spirits, possessing these diverse characteristics, inspire him. It would be no more strange that he is unconscious of such Spirit influence than it is that he is unconscious of the inconsistency between his Christianity and the theology he is sometimes made to give utterance to.

Spiritualists have learned that it is quite unphilosophical to take a medium's testimony as to his own mediumship. From the very nature of mediumship, we are obliged to rule such testimony out of the case as unreliable. We know of many trance-speaking mediums who are as unconscious as Mr. Beecher says he is, of Spirit influence, and many of these are unconscious that they speak at all, and yet they utter many new and sometimes immensely good things. There are others, again, who are conscious that they are speaking, and what they say is as new and startling to them as it is to their hearers. We presume Mr. Beecher says many things which are as new and surprising to him at the moment as they are to his auditors.

Mr. Beecher says if Spirits use him at all, "it is on the sly, and he protests against it." Well, suppose he does protest, it is no more than every other medium has done; but the Spirits seem to think these protests are childish, and don't heed them.

Mr. Beecher says, if it is true that the communications which purport to come from Jefferson, Franklin, Washington, Edwards, Napoleon, Bacon, Voltaire, Webster, Calhoun, etc., etc., really came from them, "he must be permitted to mourn over the result to which greatness comes." We wish Mr. Beecher to sit again with his Spirits, and to consult and meditate as to whether the result of which he speaks is not a confirmation of Christ's teachings, and his own, too (except his theology). Who does not know that the greatness of these men, and the greatness by which Mr. Beecher compares and judges of Spiritual progress, consists in mere temporal things? What have these men's knowledge and efforts in earthly governments, and what have their worldly renown, to do with Spiritual knowledge? Who supposes that Webster's profundity

in the knowledge of the law and of political economy has saved him from a state of imbecility, or nearly so, in Spiritual things? If anybody wishes to receive a communication worthy of a Spirit, they must not call on those who have sacrificed the Spirit to temporal glory here.

The comparison and objection instituted by Mr. Beecher is of Jewish origin, and the judgment he renders is made from the Jewish plane. The old Jews rejected Christ for his "inanity," or in other words, because he did not pander to their lust for temporal power, and cater to their worldly wisdom; and even so is Christ, to-day adjudged in this his second coming to set up the Spiritual kingdom. No, friend Beecher, we have reason to believe—and we think you will also agree with us—that a little child may often, in Spiritual things, be able to teach and to lead a Daniel Webster in the kingdom of Heaven.

But we did not care to make a long article, or anything like a thorough criticism of Mr. Beecher's letter. He is doing a great deal of good, and we would not like to have his usefulness in his present sphere in any way interfered with. We think it unwise for any man, or any newspaper, to say to the world that he is a medium, or even a Spiritualist. All we have to say, is that we think his sermons generally very good and useful to Spiritualists. He is willing to be reported, willing to work, gets good pay for it, and we are willing to report him, and thus prevent his "preaching poor or old sermons," at least since he agrees to it. He is brimfull of wit and good nature, always means right, and generally talks right. Hear him, he says:

A great many people there are who do not know what they believe, on many intricate subjects. There are many, probably, brought up to believe a great many things which, if keenly examined, they do not believe. But neither of these propositions is so perplexing as that of finding one's self believing firmly and religiously what he had always supposed himself to reject, so that he is living in a double state, running parallel; a state of unconscious belief, and a state of conscious disbelief, upon the very same subject. These remarks are suggested by the paragraphs which are flying about the country papers as to our belief in Modern Spiritualism. It seems a Mr. Chase declared that we were a real spiritual medium, and preached by help obtained of Spirits. We have seen this quoted scores of times, and we have before us a Michigan paper in which a Mr. Everts in some explanations about his remarks on Mr. Chase, says:

"I am myself a medium, and I always know when I am in a magnetic state, and if Mr. Beecher is one, it would be impossible for him to go into that state unknowingly. Mr. Beecher preaches about the same doctrines as other Spiritualists, and so doing, is also a medium. If he believes as he preaches, he certainly is a believer in Spiritualism."

And again:

"If Mr. Beecher, then, is a medium, and his conditions are such that he can hold direct communion with the Spirits of departed men, and that said Spirits do influence him to speak as he does speak, he certainly must be conscious of such a fact."

We are sorry to inform Mr. Everts that we are quite unconscious of having had any personal intercourse with the Spirits of departed men; nor from the fruits of such alleged intercourse in other cases, have we any particular desire to do so. We have noticed attentively for some years the messages sent hither, as it is said, from the other world, from some of the most eminent of names, and we are satisfied that, if they are genuine, then either death has been a great injury to them, or else their wisdom is much damaged by refraction in being transmitted to this sphere.

We are far from denying that these messages did come from the disembodied Spirits of Jefferson, Franklin, Washington, Jonathan Edwards, Napoleon, Bacon, Voltaire, Webster, Calhoun, etc., etc. But we may be permitted, we hope, to mourn over the results to which greatness comes, and to throw a new and melancholy light upon the meaning of the Scripture which says that the first shall be last. Certainly, if there is a lower depth of inanity than that out of which these new spiritual philosophers speak, our surprise must wait for some augmentation of being before it can gain any farther expression.

But we do not interfere with other people's business. We do not attack the faith of any man in Modern Spiritualism. But when they insist upon it that we do believe in Spiritualism ourselves, nay, that we are mediums, and, unless dishonest, conscious mediums, we do think that we ought to overhaul our faith, experience and consciousness, to see what we are. Now, if any Spirit, or any corps of associated Spirits, are employing us as a line by which to telegraph truth from that sphere to this, they are doing it without our knowledge or consent. We protest against the operation. And, as we can imagine no way in which to take the law against them for trespass, we take the newspaper. And we here bring no railing accusation against any or sundry Spirits that have quizzed Mr. Chase or Mr. Avery; but we expostulate with those mischievous sprites that amuse themselves at the expense of these sober and honest gentlemen. It is not fair. It would not be regarded as square in the body, and we don't believe it is so out of the body. And, as for using us as a go-between on such ludicrous errands, the Spirits know very well that it is on the sly, if at all. And, if it is not stopped immediately, we will find out some way to cut the wires.

The only thing that connects us with Spiritualism is the publication of every sermon which we preach in one or the other of the spiritual papers. But this is their arrangement, not ours. If they can stand our sermons, we can stand their papers. And, as yet, we have seen no messages from the spirit-world alongside of the sermons which put us to the blush. But this putting every sermon into type is handling a minister rather severely. It gives him no chance for poor sermons.

It gives him no chance to preach his sermons over again. It keeps him to the necessity of good sound work; for there is many a showy sermon that would do well enough if only heard, that would ill bear careful reading. But if Spiritualists choose to build paper pulpits for Orthodox preachers, why should we flinch at mounting them before an audience of a hundred thousand people.—*The Independent*.

DR. HALLOCK'S STATEMENT OF FACTS

REFERRED TO IN OUR CONFERENCE REPORT.

He said he had attended four of these circles, each sitting being mainly composed of different persons. A common table is used, upon which is placed a guitar and two tin horns. The company join hands, and then the room is made dark. At the first sitting, our hands being thus joined, (I can vouch for the whereabouts of four hands, two belonging to myself, one to Mr. Conklin and the other to a lady,) these tin horns were repeatedly brought in sensible contact with the heads, faces, and shoulders of the party, occasionally with considerable force, especially upon the head of Mr. Conklin, but generally with great gentleness and accuracy of touch. For example, my own nose was touched as gently by the smaller end of one of these horns as though it had been the feather end of a quill, and with a precision and rapidity requiring on the part of ordinary mortals a steady hand and the presence of light. While all our hands were declared to be joined, as before stated, (the lady's, Mr. Conklin's and my own certainly were, and I have no reason to doubt that this was true of all,) the horns and guitar were taken from the table and put under it. Attempts to play upon the guitar and speak through the horns were not successful. The strings were sounded slightly a few times, and a sound emitted from one of the horns as of a person breathing through it. The instruments were handled beneath the table much as they had been above it; being made to pass from one to another, touching us upon the limbs in every possible direction, and in such a manner as to render it seemingly impossible that it should be done by any member of the circle, because the number comprising it made it necessary to sit so closely, that no person could put a hand under the table or move the body for that purpose, without its being known. Often while these touches were being felt, and the guitar moving about, Mr. Conklin was repeating the alphabet; tests, and answers to questions, etc., being given, and during the whole sitting, his hand was in contact with one of mine.

At the next interview, one week subsequent, I was seated on the right of Mr. Conklin, and a well-known medical gentleman (whom, for want of authority to use his name, I will designate as Dr. —) on his left, he having command of one of Mr. Conklin's hands, and myself of the other. The facts of the former sitting were mostly repeated, with an addition. Some of us were touched by hands underneath the table. We were sitting so closely that our bodies joined, and our hands were joined, and on the table as before; and yet there was repeatedly laid upon my knee a human hand! I was seated at the corner of the table, its leg being between my knees, Mr. Conklin at the end, and Dr. — at the other corner, with Conklin's hands resting upon ours. Dr. — stated that he saw Spirits present, standing near different persons. After describing their appearance, he commenced to call their names; and as he did so, a firm human hand grasped my left knee and brought it in rapid contact with the leg of the table three times for every name mentioned! I judge it was not possible for any mortal present to have done that without detection, had any one been so disposed, for the reason that we were so closely seated that no one could have extended his arm for that purpose without its being known. Be that as it may, what I am about to state was not in the power of any one there present to do, I believe I am warranted in saying I know. My left hand was lying flat upon the table, Mr. Conklin's right hand being upon it, lying across the space between the wrist and the origin of the fingers. The guitar was moved so as to press with its edge upon the nail of the second finger. While in this position, directly Dr. — had repeated the name of a certain lady well known in French history, my fingers were pressed by the thumb and fingers as of a delicate female hand. This was repeated several times, and the limited area bounded by the guitar and the hand of Mr. Conklin, was manipulated in every possible direction. That it was not a mortal hand I infer from these two facts: first, no person present had a hand so small, or so soft and delicate. There was no female present, and no child. Secondly, its temperature was higher than that of the circle. This was a marked feature. Mr. Conklin's hand, my

own, and that of the gentleman with whom I was joined on the right, were warmer than usual, for the room was small and close; yet that hand was much warmer than either of ours. Whoever had the control of that soft and gentle hand, dark as the room was, had also the ability to direct its motions so as not to touch Mr. Conklin's, though lying directly across the back of mine, nor yet to stir the guitar which was resting upon the end of one of my fingers. Dr. — declared, soon after I had stated my experience with the hand, that he had a like visitation. We were both repeatedly touched at the same time, while Mr. Conklin, who sat between us with his hands on ours, declared that he felt nothing of the kind. After this, the guitar was moved off the table between Mr. Conklin and myself, grazing our shoulders as it passed from the table to the floor. The third sitting produced nothing new.

The fourth, which was on last Sunday evening, was a repetition of some of the former experiments, with additional phenomena. Dr. — was again present, and with Mr. Conklin and myself, were seated as before; the rest of the party were mostly new members. A hand was again produced, but it was a hand differing in shape and feel from the one before described. The fingers were long and slender, but firm and elastic, as belonging to a person of nervous temperament. This hand grasped my knee many times, so that the fingers and thumb were distinctly felt. Sometimes this was done so that I only felt the ends of the fingers and thumb, and sometimes the whole hand, giving me an opportunity to judge of its size and texture, as well as one can judge of the hand by the feel under any ordinary circumstances. This presentation of hands, as well as that of the previous sitting, was without request, and wholly unexpected. Subsequently the touches were repeated upon my hand by request. Mr. Conklin's hand also was touched by my desire, the hand being laid partly upon his and partly upon mine, so as to press upon both. In the mean time, the guitar and tin horns paid their accustomed visits to different individuals. Myself and another had this experience. The gentleman on my right was speaking, when all at once his voice sounded as through a horn. He said the large end of the horn had been placed directly over his mouth. I can believe him, for it was exactly my own experience soon after. Like him, while speaking, my voice, without the least anticipation of anything of the kind, was muffled by the end of the large horn completely encircling my lips. Seeing that the room was dark, these may be set down as at least two pretty accurate guesses at the exact locality of *mouthis*; a less practiced hand might have taken a *nose* instead. The table, during this sitting and while our hands were joined, was turned upside down, and then turned back again, without any help from the muscular contact of the circle.

These facts are not recited as presenting any novel features to the industrious student of Spiritualism. They are such as he has doubtless often witnessed. They have been of nearly weekly occurrence with Mr. Conklin for years. Very many facts of interest have occurred from time to time in the private circle which has met weekly in his room for three years or more. But Mr. Conklin has been too modest, and the circle has been too lazy, or else too fearful of Mrs. Grundy and her illustrious body-guard, to give them to the world. The circles which I have been describing are *not* private. They are open (to the extent of the capacity of the room,) to any well-behaved man or woman, at a charge of fifty cents each. These circles meet every Sunday and Wednesday evenings, at 10 o'clock, at 54 Great Jones-street, three doors west of the Bowery; and such Spiritualists and others as have imbibed the impression that "physical manifestations are dying out," may possibly get that impression reversed by attending them.

T. L. Harris in England.

It will be remembered that Rev. T. L. Harris left this city for England some two months ago. Since then there has been very little heard directly from him, beyond the contents of a letter announcing his safe arrival. The *British Spiritual Telegraph*, of June 1, speaks of a lecture on Spiritualism delivered by a Mr. Gilbert at Music Hall, London, on the 23d of May, after which Mr. Harris was introduced to the audience, and after being warmly greeted, spoke some burning words. His friends in this city have heard within a few days, from a gentleman recently arrived from London, that Mr. H. is lecturing there, and producing considerable excitement.

PSYCHO-COSMOS—No. 3.

The belief that the spiritual world is but a refined material world, and the spiritual body but a refined and rarified material body, is almost universal among so-called Spiritualists. The Spirit is conceived to be that super-sublimated and refined material essence which, in an attenuated organic form, pervades and vitalizes the gross material body, and which at death is withdrawn or extracted therefrom, and passes upward or inward into a correspondingly refined and attenuated material world.

This notion, of course, involves a *locality* for that world, and the necessity of the Spirit traveling to it, and coming into material relations with its external objective entities. Accordingly, the Spirit-world is conceived to be either pervading the mundane atmosphere, as light or heat pervades the air, or at a specific distance above the atmospheres, or outside the solar system or "Milky Way," or in the planets or suns. The Spirit, to get there, must arise like a balloon, or shoot like a meteor, or reach its triturated material rendezvous in some other inexplicable manner. It has even been asserted that the Spirit's thoughts and affections were material entities, and actually traveled from place to place with the celerity of light. The Spirit, being itself but a refined material organism, must proceed through a spatial spiritual world, furnished with all the external material objects of sense constituted of the refined matter of that supposed world.

Nevertheless, this *carnal* notion of the future life is called *spiritual*, and so far as we can learn, is an almost universally accredited doctrine of *Spiritualism*. But to call it so is a gross misuse of the term. Webster defines Spiritualism thus:

"SPIRITUALISM.—The doctrine in opposition to the Materialists, that all which exists is spirit or soul; that what is called the external world, is either a succession of notions impressed on the mind by Deity, as maintained by Berkeley, or else the mere educt of the mind itself, as taught by Fichte."

Taking this as the true definition of the term, the doctrine of the Spirit and the spiritual world being but refined matter, is obviously the most unqualified and absolute materialism. Those who hold this doctrine can not, with any propriety or precision of language, be called Spiritualists. The true Spiritualist is he who holds to the ideal or psychical theory of creation—that theory which teaches that the visible universe is but a fact of our psychical consciousness, having no spatial or temporal existence outside of, and independent of, the mind.

The logical thinker will perceive that this latter theory proves itself—is already proved by our consciousness, the mind having no knowledge beyond itself—whilst the materialistic theory is an assumption from beginning to end, and can not be proved, since to prove it the mind would have to go outside of, or beyond itself, which is impossible. In attempting to prove it, every appeal you make to the testimony of your senses, or the facts of your history, is but citing against it the facts of your psychical consciousness. The belief in the existence of a material universe is based upon a sheer fallacy of observation. It has no logical or supersensuous existence. Man is the only creation, and both the natural, spiritual, and celestial worlds exist only in his mind, precisely as the actions and thoughts, the going and coming, the scenic objects, the hills and mountains, the houses and gardens of the dreamer or trance sleeper, exist only in his mind. It is true that we have a sensational perception of objects apparently external to, and independent of us, and we are accustomed to refer the cause of those sensational perceptions to something externally independent of our minds. But in doing so, we only again appeal to a fact of our psychical consciousness, since the very notion of a cause external to us is itself but an ideal conception.

The visible universe of things and forms—the phenomenal universe—exists only in the sensational degree of the mind, and is there revealed to us under, and by virtue of a law by which internal states of affection and thought reveal themselves in corresponding forms in the senses. It has simply and solely a *sensitive* existence, and no logic can prove it to have any other existence.

But it is said: "Granted that the ideal theory proves itself, and that no logic or experience can prove the materialistic theory, still how are you going to get along without assuming an external world?" I answer, that you can not possibly get along *with* it. The ideal theory is the only one you can get

along with. Witness the insane imaginings and absurd vagaries of the so-called Spiritualists in regard to a refined, gaseous habitation for the soul—the aerial islands in the solar expanse, inhabited by transparent spooks, whom you might run through with a javelin without hurting, and puff them away with your breath—a theory of creation and of the nature, life and destiny of man, so full of absurdities and contradictions, that, as St. John says, were they all written out, the world itself would scarce contain the books! That theory, on the other hand, which teaches that not only the visible, natural universe, but the visible spiritual and celestial universes, are the products of the Divine love and wisdom *through* the thoughts and affections of Man, revealed to him in forms and phenomena in his senses under and by virtue of the Law aforesaid, makes the spiritual World as living a fact, as tangible and palpable an existence and reality as this World—yea many times more so.

It is to be noted that the theories are utterly inconsistent and mutually destructive. *Both* can't be true: One or the other *must*. The universe can't be part material and the other spiritual. There is no *ratio* given between them: they can not be compromised. For, granted matter and granted spirit or idea: a property of matter is extension; then mind to contact with matter must also be extended, which is absurd. Another property of matter is weight; then mind to affinitize with matter must also have weight which is equally absurd—and so of all the so-called sensible properties of matter.—Thus granting matter, you are obliged logically to materialize spirit, and granting spirit you are, on the other hand, logically obliged to spiritualize matter. We know that *ideal* forms *do* exist, and hence it invulnerably follows that they *alone* exist.

The writer has long and deeply pondered this subject with all the amount of brains and experience he has on hand, and he is logically and absolutely convinced of the preeminent truth of the Ideal theory, as the only logical, rational and consistent theory of creation.

PSYCHE

Human Sympathy told him.

In this paper, under date of April 16, we published an extract from a London correspondent, stating that at a *seance* of P. B. Randolph when he was in England, he made a communication to himself, saying that a friend of his in America had committed suicide.

Soon after the above was published, we received a letter from Mr. A. M. White, dated Hartford, Conn., from which we make some extracts; and we wish him to show by facts, if he can, that intelligence is communicated through the laws of sympathy or magnetism between men in the earth-life. He says:

"It is well known by those who have studied the laws of human magnetism, that there is a magnetic sympathy existing between every member of the human family, and every other. * * * M. R., being easily impressed, would receive from his friends, through the action of their minds, the impression that certain acts had transpired. I think that the law of sympathy between human beings, and through that sympathy the action of mind on mind, will fully account for all such phenomena. * * * And human magnetism will account for all Spirit-communications."

A. M. W.

Can our correspondent, in his rational moods, seriously believe that Mr. Randolph obtained his information solely by this process, and without the direct intervention of a foreign intelligence? And in thus believing, does he not exercise a far greater degree of credulity than he would by admitting the doctrine of Spirit-intercourse, in its broadest acceptance? Think, for a moment, of a person ordinarily free from the sensible magnetic action of those immediately around him, being all at once acted upon from across the Atlantic, and that, too, so sensibly as to define the occurrence of a totally unexpected event which had just then taken place!

Spiritualists' Pic-Nic.

On Monday, July 18th there will be a picnic of Spiritualists at Pleasant Valley, about ten miles up the North river. The steam-boat Flora will leave the foot of Spring-street at 9 o'clock in the morning, and at half-past 1 o'clock in the afternoon, and stop at Twenty-second street each trip, for passengers. The fare on the boat is *ten* cents each way. There will also be a charge of *ten* cents for each person, to pay for grounds, music, &c. The whole excursion will cost only *thirty* ts. Tickets can be had at Munsion's book-store, No. 5 Great Jones street. If it should rain on Monday, the picnic will take place on the following day, Tuesday, July 19th.

THE ELEVATION OF SPIRITUALISM.

A proverb says: "The house that is building looks not as the house that is built." There are also states and stages, and often transformations, in most human affairs, wherein their appearance is very different. To this Spiritualism is no exception. Seven years have enriched us with experiences which we would be equally unwilling to have missed or to pass through again. Facts falling beneath our own observation have taught us lessons which we would have received from no other source. These the wise and prudent will not be slow to improve. Most of us have graduated and taken our diploma in the *collegium spirituale*—some with the first honors; some with no particular honor.

The belief that Spiritualism may possibly be true—that it is not a *prima facie* humbug, chimera or delusion—is fast gaining ground. Here South, where the follies and fanaticisms of Spiritualism are less seen and heard, the opposition is dying out for want of fuel. Let any set of men live honestly and behave decently for years, and the hue and cry after them must cease. Men find at last that Spiritualists are human beings like themselves; that some of them are Christians; that the majority of them mean to do right, and cleave to the truth at all hazards.

On the contrary, most of those who have investigated Spiritualism have learned that the ordinary "gifts" of spiritual mediumship are of little worth. To be developed as a clairvoyant or writing medium is, with most, far from desirable. No one expects now that Spirits are going to produce poems or pictures or sublime philosophies, or a religion that shall satisfy the wants and aspirations of the human heart in any mechanical or abnormal manner. We use the word abnormal in its strict sense, for that which is contrary to the true order and unfolding of our being. It is by obeying the higher spiritual laws of our nature, not by superinducing upon ourselves superficial states of disorderly spiritual action, that we are to produce aught worthy of remembrance. The literature of Spiritualism is a striking commentary on the low states of most mediatorial producers. Their works are ephemeral, and perish with the occasion that called them forth. They are like the insects, born of the rays of the sun and the corruptions of matter, that survive not the first withdrawal of his beams.

And as we find what we wish to say at this point already forcibly expressed, we will transcribe a few paragraphs, knowing they will be new to most of the readers of this journal.

"When professional mediums—we use the word in no disparaging sense—attempt to teach religion, they are almost sure to fail. It seems as if, while the Divine Providence had permitted physical manifestations to convince a skeptical world that man is immortal, there was interposed an insurmountable barrier against the use of the test medium as a teacher of divine things. What unmistakable evidences, what absolute demonstrations, are given through them of the existence and presence of the departed! In this respect wonder is heaped upon wonder. In the long run it must induce conviction upon all the world. But here ends the wonder. Spirit communications, for the most part, when written out in a mechanical way, fail to impress the mind with any profound suggestiveness. There is nothing in them of tragedy equal to Shakespeare, or rhetoric as high as Burke or Webster in sustained flight; nothing in poetry that can be named in comparison with the master singers of the world. And this brings us to the point where the first wave of spiritual belief is checked and beaten back by the returning tide of skepticism. And here we purpose, as far as in us lies, to attempt the statement of the law that solves the difficulty. God, in his Divine Providence, has forbidden any forms of spiritual manifestation which shall subvert his moral government of the world. Would you be a great artist? That can only be accomplished through a mastery of the law of art. The sculptor does not undrape the veiled marble where beauty stands in her impenetrable mystery; he does not reproduce thought, feeling, passion, in naked human purity from the unconscious rock, through a mere mechanical or automatic process. He must have imagination capable of the sublimest flights, and feeling that shall reveal to him the deepest possibility of the soul's emotion. All that he chisels in the marble must be conceived in his deep heart and grow to maturity, nourished upon the choicest essences and elements of his being. Then there is required industry, and determined and persistent resolution, to overcome the mechanical and executive obstacles that impede his work. There is required a grand mediatorialism to be a sculptor in the true sense, but it consists in the opening of the mind to divine thoughts of grace and beauty, and the persistence of years in overcoming those fleshly obstacles which pre-

vent the physical re-creation of the transcendent images that stand immortal within the palace of the soul. There must be an absolute consecration to art, a rapt and eager study of its principles, an all-absorption and fascination in its pursuit, before the great artist is revealed. Our drawing mediums will never become artists, except in rare instances. The giving up the hand to be used by Spirits will never produce pictures like those of Claude or Titian. Or if Divine Providence permits a mechanical manifestation now and then, depend upon it there is something more in it than meets the eye. The medium may be an artist-soul in life-conjunction with artist-angels, formed with a divine speciality in inmost essence, and simply aided on, through mediatorial developments, to those ends which he would have come to, sooner or later, under any suitable conditions.

"Why can we not have a school of poetry among Spiritualists? Dante and Homer are immortal. The great waves of melody roll perpetually in the lyrical heavens. * * * Spirits can write mechanically, and give us unmistakable proofs of their presence and power; yet, as a general thing, if they attempt metrical composition, it is weak and commonplace. What is the reason? God's law is that no man shall write poetry unless, as to his interiors, he consociates with lyrical Spirits, and then that his interior faculties shall be quickened, to absorb, as it were, the living harmonies of heaven, and fling them abroad in images of immortal beauty, even as the fruit tree, through the potent attractions of desire, draws the sap of the earth and the fire of the sun into its arteries, and there matures them into singing leaves and crowning blossoms. The great poet is mediatorial in an absolute sense. The branches of his affections wave and sway above the world. The blithe and radiant imaginations of the angels come and sing upon them. He takes hold upon heaven with his hopes and aspirations; in his sorrows he sympathizes with the under world. But he sings only as he feels. Here is the difficulty about poetry, as attempted through mechanical mediums. They can not receive it in heart, and hence can not reproduce it in metrical forms.

"Now if good pictures cannot be painted as a rule through mediums in whom the intense love of art has not predominated, or is not at least a welling fount within the breast, and if, as a rule, no poetical composition of transcendent merit is ever communicated but through a poet soul in whom the lyrical element largely preponderates, how can we expect a sublime religious philosophy, which shall touch the very soul-needs of the human race, and be true to the absolute reality of Divine Wisdom, to flow through mediums in whom religion is not incarnated as the chief affection of the intellect, and the most absolute emotion of the heart. And if mechanical mediumship gives us poor drawings and bad poetry, need we expect it to do more when it grapples with the loftiest of all problems—those concerning God, providence, duty, revelation, and the human soul.

"If we are to have a Mediatorial School of Painting and Sculpture, a fairer revival of the arts, surpassing the morning-dream of Phidias and the sunny dawn of Raffaele, as we believe and hope, it must come through the subjugation of the body to the ends of the spirit, while, with immortal powers fully active, our interior essence awakes, from trances of the Supreme Beauty, to embody, in material substance, its exquisite proportions. The mediatorial artist will associate, as to his interiors, with the art-angels of Heaven. He will execute that which he perceives. Bathed in the ravishing harmonies of the Divine existence, he will live for the purpose of transmitting them to the outward sphere. When artists realize that every passion has its spiritual form, and that every color denotes some stage or some peculiarity of love they will begin to dip the pencil in Divine hues, and to paint and carve with a sense of the Divine thought which reveals itself in beautiful proportions. When artists begin to know that self-love is slavery and death, and that evil spirits delight in seeking to develop them as mediums, for the purpose of diffusing sensuous, carnal and impure images through their productions, they will find out that the high walks of artistic excellence are only to be trodden by those whose hearts are chaste and whose lives are holy. The motto of the artist will be, 'Seek first of all, the kingdom of God and His righteousness, and all these things shall be added unto you.' Heaven will open its corridors blazing with architectural beauty, where images of hero-angels, where pictures of Celestial graces and immortal loves, gaze forth to thrill and to delight the vision to the true artist who worships God in the uses of His gift. As by degrees the painter and the sculptor, beholding, as in a glass, the glory of the Lord, are changed with the same image from glory unto glory, each inner grace, each crowning gift of the Holy Spirit, will live again, outwrought in masterpieces of unequalled beauty, till at last the scenic splendors of Heaven shall fill the world."

We do not, indeed, deny that works of genuine merit have been produced. Our only complaint and surprise is that they are so rare. The "Golden Age," and "Morning Land" and "Starry Epic," contain thought and sentiment expressed in language that the world will not willingly let die—at least not for a good while yet. But if a stranger from the old world is for the

first time informed that there are thousands of mediums in the land—that the heavens have been opened now for more than seven years—he immediately inquires, What treasures of wisdom and beauty we have gathered from such sources? If a caravan returns from the Orient, the gorgeous East, rich with Barbaric pearl and Gold—if, moreover, it claims to have penetrated lands never before visited, we demand that it shall present as proofs of its sojourn the wealth and rare productions of those climes.

It seems, therefore, to us, that there is need of a re-consecration of our powers—a visitation from some potency that shall quicken in us the higher elements of our nature, that we may wander where angels indeed tread, and be fitted to receive some message worthy of its lofty origin—some token of Divine benignity—some word of thrilling efficacy to satisfy the intense hunger and thirst of the immortal heart. S. E. E.

PHYSICAL EFFECTS OF SPIRITUAL INFLUX.

Dr. N. Smith, of San Bernardino, Cal., writes us a communication, from which we extract the following. After speaking of a previous state of ill health under which he found himself extremely emaciated, and also of some improvement in his physical condition on becoming a spirit medium, he says:

I was then advised (by the Spirits) to go to California for my health, and also to influence a friend of mine to go too, who had a sick wife whom we little expected would live. * * * We started with his wife on a bed, and thus brought her through a journey of sixteen hundred miles, with ox teams, which took from May 7th to October 26th to perform. Many times I should have sunk under the burden of responsibility and labor I had to perform, had it not been for spiritual aid. It was admitted by all in the train that I did more than any other two. At one time I had my partner to doctor (who came near dying with the cholera), with whom I had to be up the most of the night; had one team to drive and take care of, and cook for six, and get wood and water. It seemed almost a miracle how I, who had formerly been so feeble, could endure so much. Many times my partner would become discouraged, and fear his wife would never reach our destination; at such times I would make light of his fears, telling him he was bound to get through. I have no doubt that many times they thought I lacked charity, but I was told the only way was to remain positive to all contending circumstances, which I find to be a good rule to live by, now as well as then. Suffice it to say, we got through safe. His wife now enjoys good health, after being brought to California on a bed.

The Spirits have influenced me to use no drink but water, and to eat no animal food, the most singular feature of which affair was the way it was accomplished. I gradually began to lose all desire for meat or warm drink, which continued until it became objectionable to my taste; thus I did not have to abandon the habit myself, but the habit abandoned me. Likewise, highly-seasoned food is losing its attraction. I was very fond of salt, and could not relish food unless highly-flavored with it, and now I want but little or none. I have never considered salt injurious, therefore do not know why my nature does not require it: all I know is that it does not, or I would not lose the taste for it. This is the physical effect Spiritualism has had on me. * * * The same effect is operating on all those who have embraced Spiritualism at this place. The effect seems to be identical with that of my experience; their habits leave them just as mysteriously, no matter how much they are addicted to them. * * *

DR. N. SMITH.

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Please take Notice!

We have struck off surplus copies of the back numbers of the present volume of this paper, which we designed to use as specimens to send to the address of those persons in different sections of our country whose names and residences our patrons may furnish, hoping they may be induced thereby to subscribe.

NEWS ITEMS.

THE ITALIAN WAR.—The all absorbing events of the day continue to be those of the Italian war. The latest intelligence received by the *Hungarian*, from Liverpool on the 29th ult., to Quebec, is of an exciting character. We give the following summary:

A great battle had taken place between the allied armies and the Austrians on the 24th ult. On the 25th, the Emperor Napoleon telegraphed to the Emperor at Paris as follows:

"GREAT BATTLE—GREAT VICTORY! The whole Austrian army formed a line of battle extending five leagues in length. We have taken cannons, flags and prisoners. The battle lasted from four in the morning till eight in the evening."

What is yet known of the particulars, is contained in the following additional despatches:

CASTRANA, June 27.—Half past 11 o'clock, A. M.—The Austrians, who had crossed the Mincio for the purpose of attacking us with their whole body, have been obliged to abandon their positions, and withdraw to the left bank of the river. They have blown up the bridge of Geito. The loss of the enemy is very considerable, but ours is much less. We have taken thirty cannon, more than 7,000 prisoners, and three flags. Gen. Niel and his corps *d'armée* have covered themselves with glory, as well as the whole army. The Sardinian army inflicted great loss on the enemy, after having contended with great fury against superior forces.

The Paris *Presse* says that private messages from Berne are spoken of, which put the Austrian loss at the enormous number of 35,000 *hors du combat*, 15,000 taken prisoners, together with sixteen flags, and seventy-five pieces of cannon. This, however, lacks confirmation.

THE AUSTRIAN ACCOUNT.

The following is the Austrian official account of the battle:

VERONA, June 25.—The day before yesterday our right wing occupied Pozzolunga, Solferino, and Castiglione, and the left wing pressed forward as far as Cavallazzo and Cas-Cioffredo, but were driven back by the enemy.

A collision took place between the two entire armies at 10 A. M. yesterday. Our left, under Gen. Wimpfen, advanced as far as Chiese. In the afternoon there was a concentrated assault on the heroically defended town of Solferino. Our right wing repulsed the Piedmontese, but, on the other hand, the order of our center could not be restored, and our losses are extraordinarily heavy. The development of powerful masses of the enemy against our left wing, and the advance of his main body against Volta, caused our retreat, which began late in the evening.

The Austrians have recrossed the Ticino, and the French have crossed after them. It was thought that another battle would soon take place.

Prince Napoleon arrived at Parma, on the 25th ult., and was received with enthusiasm.

Forty thousand men were embarking in Algeria for the Adriatic, and at Paris news was expected of the occupation of Venice by the French.

Large reinforcements for the French army were constantly quitting France for Italy.

The *Gazette de France* says that preparations are making to get together within two months a force of 450,000 men.

Great naval preparations are said to be going on at Cherbourg.

A dispatch from Vienna says that the attack of the French on Venice and Tagliamento, about 45 miles north-east of Venice, was expected to take place on the 28th of June.

The Austrian reserves numbering 175,000 men, were on their way to Italy. They are considered the flower of the Austrian army. Not a man of them has served less than eight years.

The Austrians have sunk five small vessels, a large frigate and three steamers, in the port of Malinocco, to prevent the passage of the French squadron.

An English fleet of twenty sail is said to be cruising off Venice.

THE ATTITUDE OF PRUSSIA.—The advices from Frankfurt-on-the-Main state that on the 25th of June Prussia made a proposal to the Federal Diet to place a corps of observation on the Rhine, to be composed of the Federal *corps d'armée*, under the superior orders of Bavaria. The proposal was referred to the Military Committee.

The Paris *Siecle* and *Journal des Debats* ridicule the idea of German mediation on the basis which rumor has placed in circulation.

It was reported that the Emperor of Austria would soon have an interview with the Prince Regent of Prussia.

The Vienna correspondent of the London *Times* asserts that for the last ten years matters have been so terribly mismanaged in Austria that it will be almost miraculous if the Empire escapes dissolution.

A CLERGYMAN DROWNED.—The Rev. A. Kingman Nott, pastor of the First Baptist (Broome street) Church in this city, was drowned on Thursday afternoon while bathing in the Raritan, near Perth Amboy. One report states that his sister and a gentleman were not far distant on the bank of the river, when they saw Mr. Nott floating in the water, and making a strange noise, soon after which he sank, and that after the lapse of about two hours the body was recovered by fishermen, who dragged the river. Another report states that he was alone, two boys being on the bank, who saw him sink, and gave the alarm. A messenger came to the city, notified Mr. Nott's friends, and telegraphed his brother, who is pastor of the First Baptist Church in Rochester.

MEXICAN NEWS.—The steamer *W. H. Webb* arrived at New Orleans on the 8th of July, and we have the following additional intelligence:

Gen. Zolanga has placed himself under the protection of the British Minister, Mr. Otway.

Gen. Miramon has decreed the restoration of the private property of Santa Anna.

Gen. Cobos is reported dead.

ACCIDENT ON THE NEW YORK CENTRAL RAILROAD.—Two cars on the New York Central Railroad ran off the track on Thursday, July 7, through a new rail not having been spiked, and five or six persons were injured—among them was Mr. Chedell, one of the directors of the road, who is badly hurt. Nobody was killed.

MAINE REPUBLICAN STATE CONVENTION.—On Thursday July 7, the Maine Republican State Convention nominated the Hon. Lot M. Merrill for Governor. The customary resolutions were passed, and the Convention adjourned.

CULTIVATION OF TEA.

A case of tea seed from Hong Kong, per ship *Eagle*, has just been received by the Agricultural Bureau of the United States Patent Office. Another lot, now on their way on board the ship *Romance of the Seas*, will complete the stock. Applications from all quarters for these seeds are received by every mail. Most of the applications come from the Southern States. The plant may be cultivated as far north as the southern portion of New York, and some propose a trial of the seed in Massachusetts. In China, tea is grown in climates that make ice of ten inches during the winter.

Mr. Robert Fortune, who is so well known both in this country and elsewhere as the successful cultivator of a large plantation of tea seeds in India, has, during the past year, been engaged in China in the capacity of agent for the Agricultural Division of the United States Patent Office, in order to procure and forward to this country a collection of the most valuable tea seeds of that region. He has returned to London, and reports his labors as having been very successful. All the cases containing the seed, with the exception of one which is now on the way, have been received by that Bureau. It was the original intention of the Department that he was to visit this country for the purpose of superintending the propagation of those plants, as he had great experience in their culture; but the Department having decided his services to be unnecessary, he was written to, to that effect. A letter from him, dated London, May 8, has just been received by that Bureau, in which, after expressing regret that he was not informed of the decision of the Department before, as he was on the eve of embarking for this country, adds that nothing would cause him greater sorrow than to have the experiment now fail, after so much trouble and expense, for want of that experience which can only be acquired in the country to which these plants are indigenous.—*Washington Star*, June 11.

ANCIENT MINES IN NEBRASKA.—An interesting discovery of ancient mines has been made in Nebraska, about seven miles from Wyoming. They are the most extensive operations of ancient miners ever discovered on the continent. For miles in extent the whole country is literally torn up and thrown into the most fantastic and promiscuous ridges, hillocks, gutters, trenches, shafts, etc. There are remains of furnaces, chimneys, stone walls, and earth houses, fragments of jugs, glass bottles, and many other things too numerous to mention. Rocks have been drilled and blasted, evidently with some explosive material, stone dressed with the hammer, and every evidence of the operations having been carried on by civilized men. Old California miners who have visited these mines say that it would perhaps cost millions of dollars to do the work that has been done there, and the appearance of the surface is similar to the placers of California where the miners have been at work. What the mineral was has not yet been fully ascertained, but this is soon to be tested by parties skilled in metallurgy. It is generally thought the metal was gold or silver. The mines are so ancient that there are large oak trees growing upon them. When was this done, and by whom?

Oliver Wendell Holmes sent two poetical letters to the "Post Office" of an Episcopal Fair at Pittsfield. In one of them the first stanzas was;

"Fair lady, whose'er thou art,
Turn this poor leaf with tenderest care,
And—hush, O hush, my breathing heart—
The one thou lovest will be there."

On turning the "poor leaf," there was found a one dollar bill, with some verses beginning:

"Fair lady lift thine eyes, and tell,
If this is not a truthful letter,
This is the one (1) thou lovest well.
And nought (0) can make thee love it better. (10)"

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mr. Miller, Trance Speaker, will lecture at Dodworth's Academy next Sunday.

Lamartine Hall, cor. 8th Avenue and 29th-street.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Mrs. Spence at Providence.

Mrs. Amanda M. Spence will lecture at Providence, R. I., the second, third, fourth, and fifth Sundays in August. Invitations to lecture, directed to 534 Broadway, New York, will be responded to.

National Convention of Spiritualists.

A national Spiritualists' Convention will be held at Plymouth, Mass., on the 5th, 6th and 7th days of August next. Dr. H. F. Gardner, of Boston, will preside. Judge Edmonds, N. P. Tallmadge, Prof. Brittan, A. J. Davis, Emma Hardinge, and Mrs. Hatch will be among the speakers.

Miss Amelia Jenny Dods.

This young lady, whose lectures on Spiritualism made such a favorable impression on the Brooklynites last winter, is prepared to respond to the calls of those who desire her services in the lecturing field. She may be addressed No. 62 Laurence street, Brooklyn, N. Y.

R. P. Ambler

Will speak at Salem, July 10th and 31st inclusive; and at Providence, the first three Sundays of August. Correspondents will govern themselves accordingly.

Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, etc. In September Miss Hardinge will start for the West, South, and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Asbes —Duty: 15 ¢ ct. ad val.	Leather —(Sole)—Duty: 15 ¢ ct. ad val.
Pot, 1st sort, 100 lb. 5 25 @ —	Oak (Sl.) 14. ¢ lb. 34 @ 36
Pearl, 1st sort. 5 80 @ —	Oak, middle. 34 @ 36
Bread —Duty: 15 ¢ ct. ad val.	Oak, heavy. 33 @ 35
Pilot, ¢ lb. 4 1/2 @ 5	Oak, dry hide. 30 @ 32
Five Navy. 3 1/2 @ 4	Oak, Ohio. 33 @ 36
Navy. 2 1/2 @ 3	Oak, Sou. Light. 30 @ 32
Crackers. 5 @ 8	Oak, all weights. 38 @ 40
Bristles —Duty: 4 ¢ ct. ad val.	Hemlock, light. 24 1/2 @ 26
Amer. gray and white. 30 @ 50	Hemlock, middling. 25 @ 28
Candles —Duty: 15 ¢ ct.	Hemlock, heavy. 22 1/2 @ 24 1/2
Sperm, ¢ lb. 40 @ 46	Hemlock, damaged. 20 @ 22
Do. pt. Kinglans. 50 @ 51	Hemlock, prime do. 14 @ 15
Do. do. J'd and M'y. 52 @ 53	Lime —Duty: 10 ¢ ct. ad val.
Adamantine, City. 19 @ 20	Rockland, common. — @ 60
Adamantine, Star. 17 @ 18	Lump. — @ 75
Cocoa —Duty: 4 ¢ ct. ad val.	Molasses —Duty: 24 ¢ ct. ad val.
Marac'o in bd. lb. — @ —	New Orleans, ¢ gal. 38 @ 44
Guayquil in bd. 12 @ 12 1/2	Porto Rico. 27 @ 36
Para, in bond. 10 @ 10	Cuba Muscova. 23 @ 30
St. Domingo, in bond. 7 1/2 @ 8	Trinidad, Cuba. 30 @ 31
Coffee —Duty: 15 ¢ ct. ad val.	Card., etc., sweet. 21 @ 22
Java, white, ¢ lb. 14 1/2 @ 15	Nails —Duty: 24 ¢ ct. ad val.
Bahia. 10 1/2 @ 10	Cut, 4d and 6d ¢ lb. 3 1/2 @ 3 3/4
Brazil. 10 @ 11 1/2	Wrought, American. 7 @ 7 1/2
Laguayra. 11 @ 11 1/2	Oils —Duty: Palm, 4; Olive, 24 ¢ ct. ad val.
Maracabo. 10 @ 12	Sperm (foreign fisheries), and Whale,
St. Domingo, cash. 10 @ 10 1/2	or other Fish, (foreign,) 15 ¢ ct. ad val.
Flax —Duty: 15 ¢ ct. ad val.	Florence, 30 ¢ ct. — @ —
American, ¢ lb. 8 @ 9 1/2	Olive, 12b. b. and bx. 3 87 @ 4 37
Fruit —Duty: not d'd, 30. Dry F., 8 ¢	Olive, in c. ¢ gal. 1 11 @ 1 16
ct. ad val.	Palm, ¢ lb. 9 1/2 @ 10
Rais, Sn. ¢ 1/2 ck. — @ —	Linseed, comm., ¢ gal. 61 @ 62
Rais, bel. and bx. 2 30 @ —	Linseed, English. 67 @ 63
Curants, Zic. ¢ lb. 5 1/2 @ 6	Whale. 45 @ 50
Flour —Duty: 15 ¢ ct. ad val.	Do. Refined Winter. 60 @ 68
State, Superfine. 5 70 @ 6 00	Do. Refined Spring. 55 @ 58
Do. Extra. 6 10 @ 6 30	Do. Refined Winter. 1 27 @ 1 30
Ohio, ind. & Ill. fl. h. — @ —	Do. Winter, unbleached. 1 32 @ 1 40
Do. do. Superfine. 6 — @ 6 10	Do. Bleached. 1 40 @ 1 45
Do. Extra. 6 25 @ 7 50	Eleph. refined, bleached. 78 @ 78
Do. Roundhoop. — @ —	Lard Oil, S. and W. 90 @ 95
Do. Superfine. 6 10 @ 6 15	Provisions —Duty: Cheese, 14 ¢
Do. Extra. 6 25 @ 7 50	others, 15 ¢ ct. ad val.
Ill. & St. Louis sup. & fan. 6 25 @ 6 50	Pork, mess., ¢ bbl. 16 00 @ 16 12
Do. Extra. 7 — @ 9 —	Do. prime. 12 37 @ 12 50
Mich. Wis. & Iowa extra. 6 00 @ 7 50	Do. prime mess. 16 50 @ 16 75
South. Baltimore, super. 6 30 @ 6 60	Beef, prime mess., (ice) 20 ¢ 16 00
Do. Extra. 6 75 @ 7 50	Do. mess west'n rep'd. 10 00 @ 10 50
Georgetown & Alex. sup. 6 30 @ 6 75	Do. extra repacked. 14 00 @ 14 50
Do. Extra. 6 75 @ 8 —	Do. country. 8 50 @ 9 25
Petersburg & Rich. sup. 7 00 @ 7 75	Do. prime. 6 50 @ 7 00
Do. Extra. 7 50 @ 8 75	Beef hams. 14 50 @ 17 50
Tenn. & Georgia, sup. 7 00 @ 7 50	Cut Meats, Hams & S'p'le. 7 1/2 @ 8 1/2
Do. Extra. 8 00 @ 9 50	Do. Shoulders. 6 1/2 @ 7
Grain —Duty: 15 ¢ ct. ad val.	Do. Sides dry salt'd in cks. 8 @ 8 1/2
WHEAT—O. ind. & Ill. w. 1 62 @ 1 75	Eng. Bacon salt'd in cks. 10 @ 10 1/2
Do. winter red. 1 50 @ 1 60	Do. Long. 9 1/2 @ 10
Do. spring. 85 @ 1 00	Do. Cumberland. 8 1/2 @ 9
Milwaukee club. 1 00 @ 1 10	Bacon Sides, W'n's d'cas. 9 1/2 @ 10
Michigan, white. 1 00 @ 1 10	Lard, prime, blabk'ed. 12 @ 11
Do. Red. 1 25 @ 1 40	Do. kegs. 12 @ 12 1/2
Tenn. and Kent. white. 70 @ 1 80	No. 1. in blab. & tces. 10 1/2 @ 10 1/2
Do. 1 50 @ 1 60	Do. Grease. 8 @ 9 1/2
Canada, white. 1 45 @ 1 50	Tallow. 10 1/2 @ 10 1/2
Do. club. — @ —	Lard Oil. 90 @ 1 00
Southern, white. 1 70 @ 1 80	Rice —Duty: 15 ¢ ct. ad val.
Do. Red. 1 65 @ 1 80	Ord. to fr. ¢ cwt. 3 75 @ 4 —
Corn—Western mixed. 81 @ 85	Good to Prime. 4 25 @ 5 —
Del. & Jer. yell. 87 @ 90	Salt —Duty: 15 ¢ ct. ad val.
Southern white. 88 @ 90	Turk's Is. ¢ bush. 18 1/2 @ 20
Do. yellow. 86 @ 90	St. Martin's. — @ —
Rye. 86 @ 90	Liverpool, Gr. ¢ sac. 85 @ 100
Oats. 40 @ 53	Do. Fine. 1 27 @ 1 30
Barley. 65 @ 80	Do. do. Ashton's. 1 55 @ —
Hay —	Seeds —Duty: FREE.
N. R. in bails, ¢ 100 lb. 60 @ 70	Clover, ¢ lb. 8 1/2 @ 9 1/2
Hemp —	Timothy, ¢ lb. 14 @ 15 50
Russia, cl. ¢ tun. 180 00 @ 200 00	Flax, American, rough. 1 75 @ —
Do. outshot. 175 00 @ 180 00	Sugars —Duty: 24 ¢ ct.
Manilla, ¢ lb. 6 1/2 @ 7	St. Croix, ¢ lb. — @ —
Sisal. 5 1/2 @ 6	New Orleans. 5 1/2 @ 7 1/2
Italian, ¢ tun. 200 00 @ —	Cuba Muscova. 5 1/2 @ 7 1/2
Jute. 85 00 @ 90 00	Porto Rico. 5 1/2 @ 7 1/2
American dew-r. 145 00 @ 165 00	Havana, White. 9 @ 9 1/2
Do. do. Dressed. 210 00 @ 220 00	Havana, B. and Y. 5 1/2 @ 6 1/2
Hides —Duty: 4 ¢ ct. ad val. R. G. and	Manilla. 7 @ 7 1/2
B. Ayres, 20x24 ¢ lb. 26 @ 27 1/2	Stuarts' D. R. L. — @ 10
Do. do. gr. s. C. 13 @ 13 1/2	Stuarts' do. do. E. 9 1/2 @ 10
Orinoco. 23 1/2 @ 24	Stuarts' do. do. G. — @ 9 1/2
San Juan. 23 @ —	Stuarts' (A). 9 1/2 @ —
Savannah, etc. 18 @ 18 1/2	Stuarts' ground ext. sup. — @ —
Maracabo, s. and d. 17 @ 23	Tallow —Duty: 8 ¢ ct. ad val.
Maranh, ox, etc. 18 @ 18 1/2	American, Prime. 10 1/2 @ 10 1/2
Matamoros. 22 1/2 @ 23	Teas —Duty: 15 ¢ ct. ad val.
P. Cab. (direct). 22 1/2 @ 23	Gunpowder. 28 @ 40
Vera Cruz. 23 @ —	Hyson. 25 @ 60
Dry South. 17 @ 17 1/2	Young Hyson, Mixed. 10 @ 55
Calcutta Buff. 13 1/2 @ 14	Hyson Skin. 10 @ 32
Do. Kips. ¢ pce. 1 65 @ 1 80	Twankay. 10 @ 22
Do. dry salted. 1 10 @ 1 15	Ping and Oolong. 19 @ 50
Black, dry. 1 15 @ 1 20	Powchong. 19 @ 22
Honey —Duty: 24 ¢ ct. ad val.	Ankol. 23 @ 25
Cuba, ¢ gal. 64 @ 65	Congou. 25 @ 28
Cuba, (in bond). 52 @ —	Wool —Duty: 24 ¢ ct. ad val.
Hops —Duty: 15 ¢ ct. ad val.	A. Sax. Flaece, ¢ lb. 56 @ 60
1857, East and West. 4 @ 7	A. F. B. Merino. 51 @ 55
1858, East and West. 9 @ 14	A. 1/2 and 3/4 Merino. 45 @ 50
Iron —Duty: 24 ¢ ct. ad val.	A. 1/2 and 3/4 Merino. 40 @ 43
Pig, English, and Scotch. — @ —	Sup. Pulled Co. 40 @ 45
Do. tun. 23 00 @ 24 —	No. 1 Pulled Co. 35 @ 37
Bar, Brit. T.V. 97 50 @ 100 00	Extra Pulled Co. 50 @ 52
Bar, Sw. or sixes. 87 50 @ 90 —	Peruv. Wash. nom.
Bar, Am. rolled. 80 00 @ —	Valp. Unwashed. 10 @ 13
Bar, English, refined. 54 56 @ —	S. Amer. Com. Washed. 10 @ 13
Bar, English, com. 45 @ —	S. Amer. E. R. Washed. 15 @ 18
Sheet, Russia, 1st qual. — @ —	S. Amer. Cord. W. 9 @ 9 1/2
Do. 2nd qual. 11 @ 11 1/2	S. Amer. Unwashed. 20 @ 25
Sheet, Eng. and Am. 3 @ 3 1/2	E. I. Wash. 18 @ 20
	African Unwashed. 9 @ 18
	African Washed. 16 @ 28
	Smyrna Unwashed. 14 @ 18
	Smyrna Washed. 23 @ 28

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